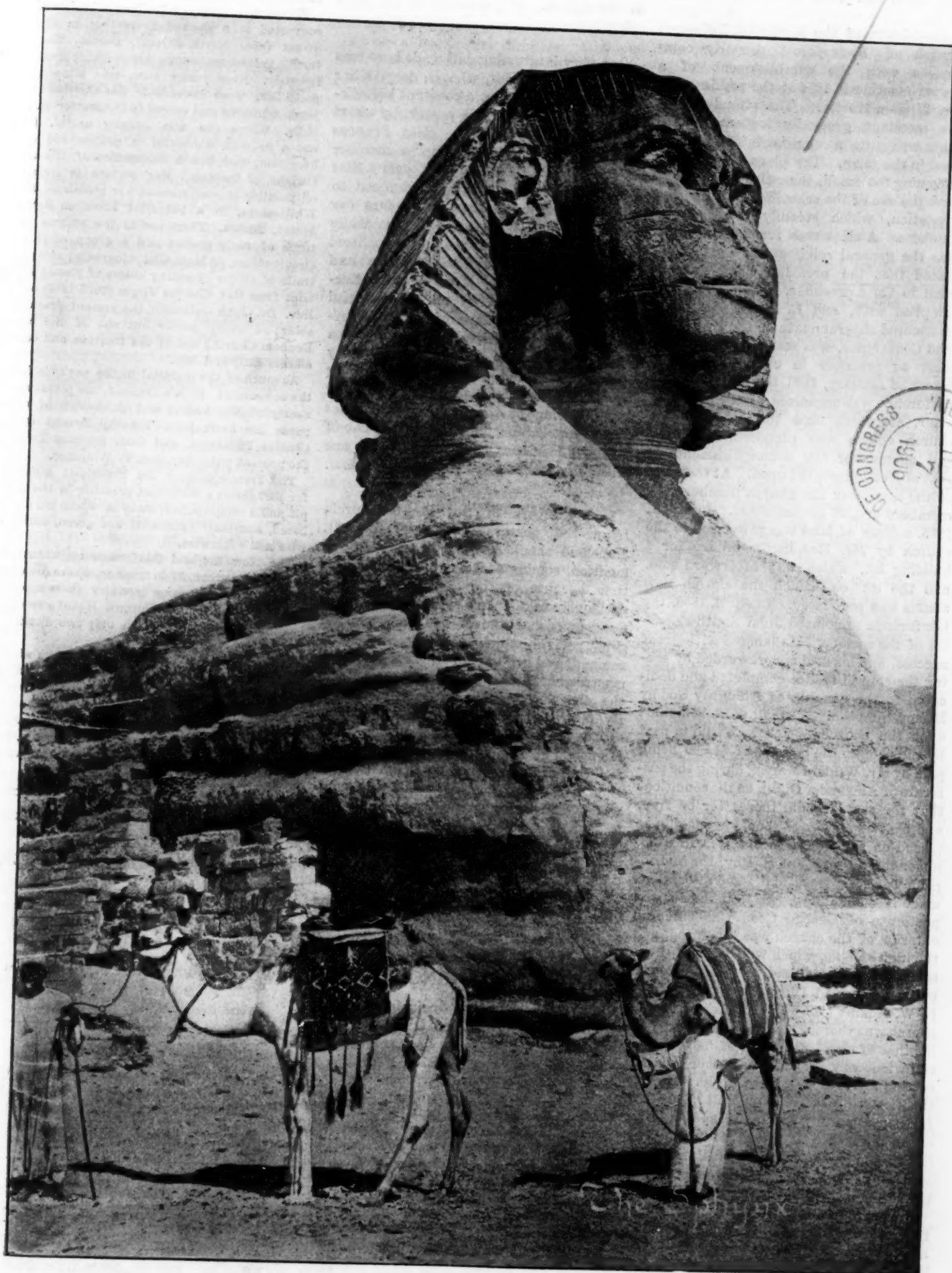


Zion's Herald

WEDNESDAY, DECEMBER 5, 1906



The Field Secretary's Corner

THE evening service, Oct. 21, was at Swampscott, where I had a good hearing, and in the ensuing canvass a generous response. The pastor, Rev. C. S. Otto, is now on his first year, is meeting with marked success, and is greatly beloved. He has a fine corps of laymen to work with him, and they are doing splendid work.

The history of the Methodist Episcopal Church of Swampscott properly commences with the establishment of a prayer-meeting in 1854 at the residence of Mr. William Martin. The attendance at the meetings gradually increased until there was quite a religious interest awakened in the town. The place of meeting becoming too small, the selectmen kindly gave the use of the schoolhouse to the congregation, which steadily increased in numbers. A class was formed, and such was the general religious interest manifested that the presiding elder was applied to for a preacher. The request was complied with, and E. Stuart Best, now an honored superannuate of the New England Conference, was stationed at Swampscott as preacher in charge. In the month of January, 1855, the first quarterly conference was organized by the presiding elder, at which time the erection of a church edifice was proposed, and ways and means for the accomplishment of that object deliberated upon. At the close of the first year the church numbered 24 members and 26 probationers. In April, 1855, a piece of land was presented to the church by Mr. Reddington Mudge for a building lot, which was afterward sold, and the lot on which the church now stands was purchased. In April, 1856, the Conference appointed John Smith as pastor of the society. He labored with great success, and his zeal was rewarded by seeing the church edifice completed and dedicated to the worship of Almighty God by Bishop Simpson. A small debt remained upon the church, which was paid in part by the people, the balance of \$1,600 being paid by Mr. William Martin, during the pastorate of Alexander Dight, on the conditions that the seats should thereafter be free, and that no mortgage should ever again be placed on the church property. In 1873, under the pastorate of S. Roy, the auditorium was refrescoed and some alterations made in the building. In 1885, during the pastorate of George Coon ('83-'85), the exterior of the church was repainted, and the high steeple, which was considered unsafe, was removed, and the present tower put in its place. During the pastorate of L. W. Adams ('88-'90) the interior of the church was thoroughly renovated, and during that of A. C. Skinner ('93-'96) memorial windows were put in and other repairs, costing about \$1,600, were made. During the pastorate of William Full (1904-'05) further repairs were made and a new organ purchased at a cost of \$900. The fiftieth anniversary was held in June, 1905. Rev. E. S. Best, the first pastor, preached the sermon.

Present conditions are favorable. Swampscott is now growing rapidly, and new members are being added continually. The financial outlook is bright, all bills being paid to date and money in

the bank. A new furnace is about to be installed, and \$100 is already pledged toward painting the church. Mr. Elisha Cobb, a summer resident of Swampscott, is a good friend to the society, giving generously of that which God has entrusted to him. A thank-offering of \$25 was recently given by a young man to the church. May others get the same spirit!

One very interesting call made here was on a suffering saint, who is, despite her unfortunate condition, a constant benediction to the church and pastor, by whom she is greatly beloved—Miss Frances Ingalls, for nearly fifty years a member of the church. For forty-six years Miss Ingalls has been an invalid, confined to her bed, and in the last few years her sight has also been failing. Yet while the natural sight wanes, the spiritual vision is quickened, and she is patient and resigned to her lot. She is most affectionately spoken of by all. Wonderful compensations are thus given God's suffering ones oftentimes, and they have a large place in the Divine economy, by their patience and submission comforting many, and by their prayers sustaining and inspiring pastor and people. Miss Ingalls' uncle, Joseph Ingalls, was one of the early members of St. Paul's and one of the first subscribers to ZION'S HERALD.

In my report of St. Paul's Church, Lynn, the pastorate of Rev. John H. Mansfield should have been given special mention, coming as it did at a very critical time, because of the division which had previously taken place when the Chestnut Congregational Church had gone out. A great revival, which to the present day is remembered as one of the greatest and most remarkable religious movements in the church, if not in the city, occurred. By many it is thought that this alone saved the church from dissolution. Mr. Mansfield also inaugurated the movement for the new parsonage. I am glad to thus give honor to this brother beloved, who is held in highest esteem by all who know him. I might also mention that St. Paul's today is still pervaded by the old revival spirit. Conversions are frequent and accessions numerous in this stirring, wide-awake church.

F. H. MORGAN.

36 Bromfield St., Boston.

SERVA PRINCIPIA

"Preserve the Beginnings"

At the Dedham ministers' meeting on Tuesday, Nov. 27, a paper was read by Rev. E. W. Virgin on the "Beginnings of Methodism in East Dedham." Those beginnings were in what was known as Dedham Low Plain, now called Readville, which was set off from Dedham to help form the town of Hyde Park. The paper is type-written and bound, and contains over two hundred pictures of men and scenes connected with local Dedham and Dorchester Lower Mills Methodism. There is a picture of the little schoolhouse in which the early meetings were held, still standing and occupied as a dwelling on McDonough Court, off Readville Street, near the Sturtevant Blower plant.

The first class was for ten years attached

to the Dorchester Lower Mills Methodist Episcopal Church. A picture is given of Anthony Otheman, a dry goods merchant on Hanover Street, Boston, in whose house the Dorchester Lower Mills Methodist Church was organized, father of Revs. Edward and Bartholomew Otheman, of the New England Conference, now deceased. The picture is copied from an oil painting which hangs on the wall of the dining-room of his grandson, Frank W. Otheman, of New York city. He was born in France, and is buried in the crypt of the Old North Church on Salem Street, Boston.

Elizabeth Gould was a Dedham school-teacher, converted at a Methodist meeting on Shippe Street (now North Street), Boston. She returned to Dedham to turn things upside down religiously. Nine young men, who bitterly opposed her, were converted. She married Benjamin Simmons and moved to Dorchester Lower Mills, where she was greatly useful. She was a woman wonderful in prayer and exhortation, and was a descendant of Timothy Dwight, of Dedham. Her picture is from an oil painting in possession of her grandson, B. F. Whittemore, in a beautiful home on Beacon Street, Boston. There are in the volume pictures of early pastors and a group of eleven circuit-riders, or Methodist itinerants; also portraits of all the presiding elders of Boston District from Rev. Charles Virgin (1813-1817) on to Rev. Dr. John Galbraith, the present presiding elder; of every pastor but one of the East Dedham Church; and of the trustees and other officers early and late.

As much of the material in the paper is from the columns of ZION'S HERALD, the pictures of nearly all the editors and publishers of that paper are here, from Timothy Merritt on to Charles Parkhurst, and from Solomon Sias to the present publisher, Geo. E. Whitaker.

The frontispiece of the Methodist Almanac for 1827 shows a Methodist preacher in the pulpit and a congregation, many of whom are numbered, and their comments are given, curious, wise and otherwise.

The New England Conference appointments for 1827 are given, 37 in number, where now on less than half the same territory there are 292. Daniel Dorchester and Edward Hyde were the presiding elders of the then only two districts, Boston and New London.

And one of the mills is shown, from which many of the early class came, and a dozen or more persons can be recognized, with a glass.

Rev. Mr. Virgin acknowledges, with thanks, his obligations to Dr. Geo. Whitaker, librarian of the Methodist Historical Society, Boston, for the loan of pictures of early preachers, among them the group of eleven circuit-riders.

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— FOR —

1907

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GEORGE E. WHITAKER, Publisher

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Demands Formulated by Labor

LABOR, so far as it is represented by the American Federation of Labor, has presented its "demands" in a series of formulas, of which the following are the salient points: Abolition of all forms of involuntary servitude, except for punishment of crime; unrelenting protest against the issuance of injunction processes in labor disputes; a working day of not more than eight hours; release from employment one day in seven; the municipal ownership of public utilities; the abolition of the sweat-shop system; sanitary inspection of workshops, mines and homes; liability of employees for injury to body or loss of life; the passage of anti-child labor laws in States where they do not exist; woman suffrage coequal with man suffrage; initiative, referendum, imperative mandate, and the right of recall; playgrounds for children; introduction of the public bath system in all cities; and a system of finance whereby money shall be issued exclusively by the Government with such regulations as will protect it from manipulation by banking interests for their own private gain. It is interesting to notice that in this declaration of principles no argument is presented for universal suffrage, but only for a woman suffrage coequal with man suffrage, leaving the extent of exercise of the latter open for further discussion.

Gipsy Fact and Romance

THE visit of Rodney (Gipsy) Smith to Boston lends peculiar interest to his statements regarding his own people. There are some 3,000,000 gipsies in the world, who all speak the same language. Of these, 35,000 are in England, where they wander around in circuits comprising one or more counties. These are the Romany gipsies, the Tinker or Irish gipsies being a pseudo-gipsy people, nomadic imitators of the real Romany stock. The

morals of the gipsy women are high, and they are almost never drinkers. Divorces among the gipsies are unknown. The allegation that they steal children is pure romance. They do not thieve on a large scale, but, being probably of Oriental and perhaps Jewish origin, have always been accustomed to take, or as they call it to "find," enough food as they go along for the wants of the day — a practice that is still followed by multitudes in Asia. The gipsies are a shrewd people, and would not risk losing the favor of the white people by stealing articles of great value. Their characteristic fault is a tendency to lie, and to practice fortune-telling — an evil which is perpetuated largely through the temptations with which the white people, or *gorgios*, ply them. This practice of fortune-telling largely militates against their ready conversion. Unfortunately, too, the men commonly swear and drink. The gipsies have many admirable qualities, but being without the Bible are practically heathen, and are candidates for thoughtful study, kindly sympathy, and patient instruction at the hands of Christian people.

Present Conditions at Panama

THE recent visit of President Roosevelt to Panama lends interest to a report of conditions at the Isthmus in the *Scientific American*, which shows that while the work so far accomplished has been almost entirely that of preparation, excavation at a rapid rate may soon be expected to begin. The excavation hitherto accomplished has been largely of a tentative and experimental character, having in view the determination of the unit cost of construction and the best forms of machinery to be installed. The rapidity of construction is greatly affected by the weather, being greater in the rainy season than in the dry. During the past year the engineers have been making use, as far as practicable, of the French machinery. It was found, for example, that 240 small Belgian locomotives, after standing idle for twenty years, were in first-class condition for use. The French methods of excavation, however, were too slow, and a large number of powerful American steam shovels with dippers of from three to five yards capacity have accordingly been imported and installed. The French appliances found near the seashore were badly decayed, but the machinery left at a distance of a few miles from the coast was in an excellent state of preservation as far as the metal work was concerned. At first the Commission was obliged to depend on such mechanics as had been gathered together from the French forces and from Central and South America, but during the past year it has been possible to secure an

excellent grade of American mechanics. The chief trouble encountered from the climatic conditions is the delay imposed through the occurrence of slides and the softening of the roadbed. The cutting of the Canal will necessitate the relocation of the Panama Railroad throughout almost the entire distance from the mouth of the Mindi River to Panama.

Sentiment for Home Rule in India

A STRONG sentiment for home rule, even amounting to independence, is developing in India, and finding free expression in the native press. The British are accused of stripping India of its wealth, crushing its native champions, and hating the Hindus. Hindus are called upon to make war against the common enemy, and to fight for their rights to the bitter end. Some of the Anglo-Indian journals even have gone so far as to reprint a bitter editorial from a Bengal paper, which states that the time has come when, in the interests of truth and of civic advancement, the British should be distinctly told that, while the people of India are thankful to them for all the kind things they have said, and the ready sacrifices they have made to make the lot of Hindus easy, India cannot any longer suffer itself to be guided by them in its attempts for political progress and emancipation. The sentiment of the cooler elements among the Hindus is not for absolute independence, but the more ardent reformers aim to throw off entirely the British control. Two parties have been formed, the Moderates and the Extremists, the former conducting their propaganda in loyalty to the crown and the empire, the latter being openly and flagrantly seditious. All this is a logical result of the introduction of Western learning and ideas, and, whatever the final outcome may be, the cry of "India for the Hindus!" is likely to take its place among the racial or national slogans of the century.

Wealth of New York State

THE marvelous increase in wealth in four years of New York State — the richest of all American commonwealths — is strikingly shown in figures just completed by the Census Bureau. The grand total of the national wealth, according to the census, climbed \$18,000,000,000 in the period from 1900 to 1904. The total wealth of New York State is said to be \$15,000,000,000, while that of the United States is estimated at a little over \$107,000,000,000. The items considered as wealth in the compilation by the Census Bureau comprise, besides gold and silver coin and bullion, real property and im-

provements, live-stock, farm implements and machinery, manufacturing machinery, railroads and their equipment, street railroads, telegraph and telephone systems, shipping, canals, waterworks, electric power stations, and unclassified property. In 1900 the total wealth of New York State was estimated at about \$12,505,330,000. No other State approaches this figure within several billions except Pennsylvania, the wealth of which is nearly \$11,474,000,000. An interesting feature pointed out by the statisticians in connection with the figures for New York is that a large amount of the increase is represented by public property, the expenditures on the subway and other improvements in New York city having been very great. The enumeration for the census of wealth just completed is believed to be the most accurate ever made by the Bureau.

Protestantism in France

PROTESTANTISM is no mean factor in shaping French life, as may be inferred from figures prepared for the latest Protestant "Annuaire," or Year-book. These show that out of a population of 38,000,000 the Protestants of France number approximately 650,000, divided into 560,000 of the Reformed (Calvinistic) persuasion, 80,000 of the Lutheran way, and 10,000 Independents. The Reformed Church possesses some 900 church edifices or places of worship, being divided into 101 consistories, served by 639 pastors. While in some cases a single minister serves several parishes, in other instances a single parish is often provided with several pastors. The French Protestant pastor is very poorly paid, especially when the many years spent in preparation for his calling are taken into account and the high grade of scholarship required for admission to the ranks of the clergy is considered. It is particularly hard on the Protestants that now, after years of devoted loyalty to the Republic, when they have been thoroughly identified with its educational and secular aims, they should be denied State aid; but they accept the new condition of things with good grace, knowing that on the whole it is the best plan of action for the State to take. Within eight years 1,000 Roman Catholic priests in France have left their church and ministry because of unbelief in the superstitions of Rome; and, though they have not all become Protestants, they are a thorn in the side of the Papacy, which, however, in spite of these departures, endeavors to preserve a formal unity among its followers. How far this disaffection with Rome has proceeded in France, even among so-called Catholics, may be judged from the fact that the recent church laws were passed by so large a majority in the National Legislature. While Protestantism, by virtue of its central principle, the right of private judgment, is liable to divisions which sometimes weaken its strength, the situation in France is developing the fact that the boasted unity of Rome is more apparent than real, and more governmental than intellectual and spiritual. The influence of Protestantism in France is to be gaged not so much by its numbers, which are

comparatively small, though not insignificant, as by its leavening influence in the whole body of the French people, the majority of whom, though they may not become Protestant, are the more intelligent, independent and spiritual Catholics because of the constant protest against Romish errors and abuses that is going on among them.

Senator Tillman in Chicago

THE appearance of Senator Tillman in Chicago last week to lecture for the benefit of the hospital fund, and the consequent explosion of invective and ferocity on the negro question, have excited much discussion in the daily press. Speaking previously at South Haven, Mich., the pugnacious Senator — whose bark, some say, is worse than his bite — very considerably admitted that he would not bring slavery back if he could do it with a scratch of his pen, but described the negroes in his part of the country as for the most part liars by nature, thieves universally, and sometimes wild beasts. He bitterly attacked Booker T. Washington, a man who does more in one day to solve the negro problem than a Tillman does in ten years, and predicted, with an evident hopefulness for violence, a race war. The efforts of the negro population of Chicago to prevent Senator Tillman from speaking there were unavailing, and the Senator made his address on the topic, "Shall the United States Annex Cuba?" protected by forty detectives. The "pitchfork senator" treated this and the race question with his usual celerity of gesture and paucity of fact. His arguments are as shallow as they are brutal. While he harps on the inferiority of the negro race, he forgets that he and such as he are to blame for allowing that deterioration, if it is a fact, to proceed so far. But, on the other hand, there do not lack many encouraging signs of progress, even in the South, which show that the indefensible "shot-gun method" pursued by the brutal Southerners of the pig-headed, hard-hearted type is being replaced by kinder, saner methods, involving an education both secular and religious, and directed to the development of the negro on every side of his nature. The whites and blacks must somehow live together in the South, and it will be the part of wisdom for them to adjust their relations accordingly, with or without the approval of sophistical Tillmans.

Savings Bank Insurance

THE difficult question of life insurance continues to provoke discussion in the public press. It is coming to be generally recognized that the grinding of the faces of the poor in the cause of insurance is discreditable to civilized society, and that it is incumbent on the State to put a stop to its abuses. It is pretty well understood that the expense costs of insurance through the old-line companies is needlessly excessive, while the costs of small or industrial insurance are far greater even than those of the old companies. Considerable interest has been stirred up by the agitation of the Brandeis

plan of selling industrial life insurance through the saving banks by the over-the-counter method. The Massachusetts Industrial Savings League has just been organized to promote this innovation — an organization which has the support of Bishop William Lawrence, Judge Francis C. Lowell, and other influential men. The next Legislature is to be asked for a permissive law of this character. The plan does not contemplate the sale of ordinary life insurance, or of policies of over \$1,000. The object is to enable the poorer classes of people who now patronize the so-called industrial insurance companies to obtain insurance in small amounts at the bare cost of the clerical work involved and of taking care of the funds. Unless the new methods of insurance are brought under strict supervision by the State, the experiment may prove a dangerous one for those who conduct or patronize the over-the-counter style of insurance, but there are probably no insuperable obstacles in the way of the working out of some scheme which by the application of a little intelligent paternalism may provide for the poor an insurance, limited indeed in amount, but safe and inexpensive.

Social Education Congress Meets

BOSTON has been honored this past week with the presence of many noted educators from all over the country who have met at Tremont Temple and in smaller halls to consider various phases of the important subject of social education. The Temple was crowded to its doors Friday afternoon at the formal opening of the Congress, when Governor Guild and Mayor Fitzgerald made addresses of welcome, and President Eliot spoke on the moral element that is involved in all education. The program for Friday included, besides the welcoming session in the afternoon, three meetings of the Massachusetts State Teachers' Association, and sectional meetings dealing with a large variety of sub-topics bearing on the problem of extending the social character of educational institutions and processes. On Saturday morning, in Lorimer Hall, the problem of industrial education was discussed. "Self-Organized Group Work" was the subject of an interesting meeting in Chipman Hall, where Professor C. J. Hodge spoke of "The Forces of Living Nature in Relation to Society and Education." Dr. D. A. Ellis presided at a meeting held at Boston University on "Special Classes for Troublesome Children," at which papers were read by prominent educators. In the afternoon an important meeting was held in Ford Hall, addressed by Mrs. Mary Simkhovitch of Greenwich House, New York, and by Dr. Washington Gladden, who took as his theme "The Social Function of the Family," and who contended that the capital defect of modern society lies in the tendency of the family to shirk its primary social functions and to pass them over to other agencies. On Sunday evening a mass meeting was held at which addresses were delivered by Mr. Alfred Mosely, of London, President G. Stanley Hall, Rev. W. J. Long, and Bishop William H. O'Connell. The need of educating the conscience was very strongly emphasized from different points of view.

Around the World Letters --- VIII

GREAT PYRAMID AND THE SPHINX

A TRAMWAY of some five miles in length takes the visitor to a point about one mile from what is known as the Pyramids of Gizeh. Here are stationed a crowd of Egyptians with donkeys and camels ready to fleece the American tourist. They identify the American at sight, considering him "easy game," which is usually the case. These natives, as we have before said, lack nothing in shrewdness. They know how to bait their hook. As we walked towards the donkeys on that occasion, one said: "He good donkey; he is Yankee Doodle." Of course an American would prefer to ride "Yankee Doodle." Four of our party — two ladies and two gentlemen — mounted in turn a donkey and a camel. One of the party was lifted upon a donkey that seemed smaller than himself. But, at last, we started for the Pyramids, followed by at least twenty men and boys, all determined to render some service and secure the backshish. Neither language, sign nor emphatic gesture made the slightest impression upon them. There were vendors of alleged scarabs of great value and of images found in the Pyramids, who were equally tenacious. Indeed, the one discomfort of a visit to these monuments, caves and temples, is the impossibility of shaking the large retinue of volunteer attendants who are determined to get something out of you. How well our party behaved on camel and donkey need not be told. We have some of them "kodaked" on their "chargers;" but they implore us not to reproduce them in the columns of the HERALD.

The Great Pyramid — the greatest of all — shown in our illustration, conquers the visitor by its immensity. No trace now remains of the original outer covering, which consisted of limestone and granite and was some three or four feet thick. The length of each side is now 750 feet. In round numbers the stupendous structure covers an area of nearly thir-

teen acres. The most striking fact is the manner in which those old kings impressed their people to labor for them — forced them to do it. Herodotus says 100,000 men were employed for three



ASCENT OF THE GREAT PYRAMID BY A TOURIST

months in the year on this Pyramid; that it took twenty years to build it, in addition to ten preliminary years in building a road to the quarry and in making the subterranean chambers for the coffins. It is a matter of supreme gratification that in the evolution of the ages such impression of a people by their rulers is no longer possible.

The Sphinx, which is so near, and about which we had heard and romanticized so much, was disappointing. It is deplorably mutilated; the neck has become too thin for right proportions, the nose and beard have been broken off, and the reddish tint is gone. The height from the crown of the head to the pavement on which the fore legs rest is 66 feet. The ear is 4½ feet; the nose 5 feet 7 inches; the mouth 7 feet 7 inches; and the face in the widest place is 13 feet and 8 inches.

UNIVERSITY WITH 10,000 STUDENTS

It is a boast of the egotistical Mohammedans that they have at Cairo a university with an unparalleled number of students. This is literally true; and it is a striking fact that five hundred years before America was discovered they had a university here with several thousand students. We visited this university — El Azhar — shod again with the uncouth sandals, to prevent our contaminating the sacred enclosure. Our guide told us that there were now from ten to thirteen thousand students, and that they flock here from all parts of the Mohammedan world. The students sit on the floor

around the professor in numbers from a dozen to fifty [See illustration in HERALD of November 28], while he reads or lectures to them. If they are reading together from the Koran, as is usual, the students keep up a perpetual and rapid bowing motion, believing that memory is assisted by such gymnastics. The students are given a home in the dormitories provided, and pay no tuition or board; and the professors and teachers, five hundred in all, receive no pay. While we may smile at the crudeness of such instruction, we must see in it a tremendous fertilizer and promoter of the Mohammedan faith. Baedeker says: "This being one of the fountain-heads of Mohammedan fanaticism, the traveler should, of course, throughout his visit, be careful not to indulge openly in any gestures of amusement or contempt."

COPTIC RELIGION

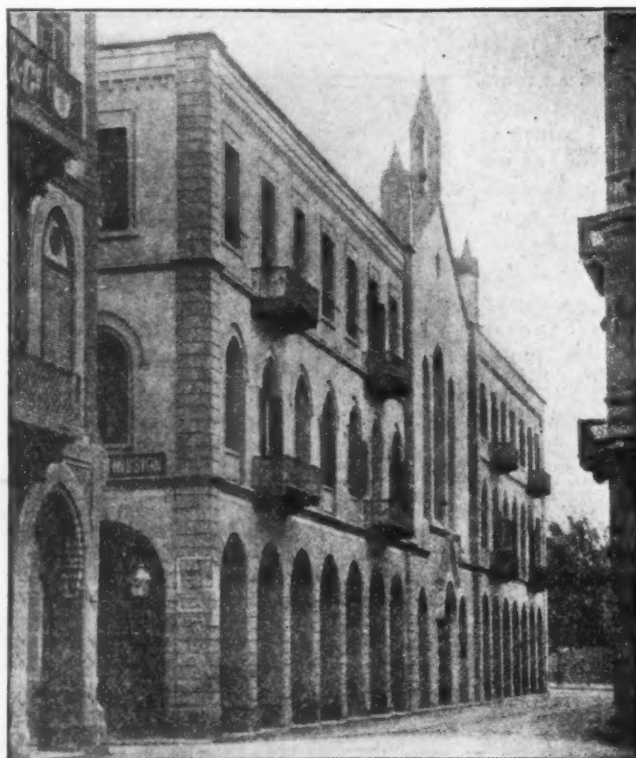
This is a subject demanding much attention, but can only be touched briefly. Next to the Mohammedan problem, which is so incomprehensible and paralyzing, is the Coptic problem. There are, nominally, ten millions of people in Egypt. Unfamiliar with the situation, we discover that three-quarters of a million of the native population are called Coptic Christians; that they have existed as a body since the early centuries of Christianity, and have churches throughout the land, with a Patriarch living in Cairo, and a cathedral of goodly proportions. The Copts revere the divine nature of the



CAIRO — PYRAMID AND SPHINX

Saviour only; and when the Council of Chalcedon in 451 sanctioned the doctrine that Christ combined a human with a divine nature, the Egyptians, with their tenacity for adhering to old views, rejected it, and formed a sect known as Eutychians or Monophysites, and such they remain to this day. In their earlier history they were cruelly persecuted for their faith, and bore all with a martyr spirit. But they have wofully degenerated; and, while they have a name to live, and are still doggedly tenacious intellectually for their creed, they are spiritually and ethically dead. Christianity is no longer a transforming power in life and activities. Their religion is degenerate, corrupt, pagan. As an object lesson of an assumed Christianity, it is no wonder that the Mohammedan is disgusted and sneers at it. After attending their services and studying the Copts, and conversing with Protestant missionaries who have labored among both Copts and Mohammedans for years, we have more confidence in and hope for the Mohammedan than for the Copt. We attended one Coptic service in the cathedral in this city. It was a weekday, and in the chapel. The whole service was spectacular, sensuous and gross. The priest was shut off in a room by himself, some ten feet square. The room was lighted by candles, and boys of ten years of age, perhaps, were aiding him. There were small windows in the sides of the room at which one could stand and observe the service. When we entered the priest was chanting the ritual and the standing worshipers (for there are no seats) were responding. As a part of the closing ceremony—a door being thrown open into the room in which the priest stood so he could be seen, and could turn about and reach the people who drew near—he washed his hands and wrists with water poured upon them and falling upon a silver platter, and then lifted the platter and drank the water. Again he washed his hands and wrists in the same way, and the altar boys were given the water to drink. After this revolting act, three babes were brought in that had been immersed in an outer room. When these infants were

presented by an aged man to the priest, the godfather—if that was his mission—gently opened the mouth of each babe by pressing its cheeks, and the priest dipped his fingers into some dark liquid and put a few drops into its mouth. An assistant then did the same with what appeared to



AMERICAN MISSION, CAIRO

be water. Finally the priest dipped his hands into water and came to the door to swab with both hands the faces of the eager worshipers who pressed forward to receive it. That service, in repulsive grossness, put to shame anything we have ever seen. The eagerness of the people for priestly mediation made the heart sick.

In Old Cairo we visited the Coptic Church of St. Sergius. It is an ancient structure, and the many tourists seeking the marvelous are gratified in being told that Mary and the Child, after their flight to Egypt, spent a month in the crypt of

that church. An old Coptic village lies all about the church. Such filth in the narrow street, hardly wide enough for our carriage to pass, such odors, such dreadful faces peering out from the hovels in which the people lived, with donkeys, poultry, and everything else vile—all this

is absolutely unfit to mention in these columns. The Coptic Christian—if he deserve that term, which we very seriously doubt—is so degraded that he has come to trade on his religion for gain; and there is little hope for any religionist who will do that. Baedeker says: "Towards strangers the Copt is externally obliging, and when anxious to secure their favor he not unfrequently appeals to his Christian creed as a bond of union." This fact was humiliatingly manifested at this church. The smallest child united with men of threescore and ten in showing the Coptic Christian emblem tattooed on the wrist, with cross in the centre, and with resistless importunity demanded backshish because of the fact. We

do not ask, with Ezekiel, "Can these dry bones live?" but is it possible ever to reform this fetid, corrupt human multitude, so mistakenly calling themselves Christians? Would not real Christianity have a better chance in this land if there were no Coptic Church?

SOME RAYS OF LIGHT

As the desert has its oasis, as the cloud its silver lining, as darkest night its morning light, so there were some rays of light on the portentous background of our Mohammedan and Coptic gloom. Walking under the colonnade of the building of the American Mission (shown on this page) at 8 o'clock in the morning—though not aware at the time what the building was—we heard the welcome strain of the music of the doxology. Does the reader really know what it means to hear the "songs of Zion" in a strange land? Impulsively we seek to discover whence comes that Christian song, and, finding an open door, bolt in. It proves to be the hour of the morning devotions at the American Mission, and we are invited to the platform to share in the service. We look down into the faces of more than five hundred boys and girls, largely Copts, with a few Mohammedans, who are eager to attend this school mainly to learn the English language. What a strange but tremendous leverage is this desire to learn the English language in nearly all mission-fields! It gives us—and is it not clearly providential?—access to the brightest children of the native families. Rev. Dr. John Giffen, a veteran missionary, from whom we received many courtesies, conducted the devotions, in which the pupils shared. It is required that the scholars attend daily prayers and devote a half-



BUFFALOES ON THE NILE

hour each day to the study of the Bible. So eager are the scholars to acquire the English tongue that no objection is made to this requirement. Thus the children are reached with the leaven of biblical truth.

This mission is conducted by the United Presbyterian Church in the United States, and celebrated its semi-centennial jubilee in 1904. It was well planted, and has been very wisely administered. The building in Cairo, worth more than \$100,000, has no debt on it, and was secured mainly through wise business management, without asking the church at home for assistance. The best known of the honored corps, beside Dr. Giffen, are Rev. Drs. William Harvey A. Watson and S. C. Ewing. This Mission, which seeks to cover the whole of Egypt and to develop and educate its own preachers, teachers, physicians and nurses, has colleges, theological school, medical institution, hospitals, and

many schools. It now employs nearly seventy missionaries and nearly six hundred native workers. Nearly \$120,000 of its needed funds comes from the country itself, while the church at home provides about \$100,000 annually. It is refreshing to find the missionaries of this church, while eager and earnest, at the same time content and hopeful. They are doing their best, with all the light, wisdom and strength they have, to obey the last command of the Lord Jesus: "Go ye into all the world and preach the Gospel to every creature," and, thus doing, they rest the consequences with Him. It was good for us to be sheltered under the roof of this hospitable Mission. We sing the doxology in our own tongue in praise for its being here. Let the disciples of Jesus everywhere pray for the American Mission in Egypt!

C. P.

Manna for the Day

THE manna of the olden days could be gathered every morning, but could not be kept. It was made not to last, but to be eaten. It perpetuated itself not as fruit on the ground, but as fibre in the Israelites. The children of Israel in the desert were not supported on canned meats and "embalmed" foods. Their breakfast spoiled when it was not eaten—their commissariat provided for just one day at a time.

It is true that the Almighty, had He chosen so to do, could easily have provided the Israelites with a standing luncheon in the deserts, or created a non-spoilable manna. But He desired through the symbolism of the quickly perishing, yet ever renewed, manna to train the Israelites in the idea of a complete dependence on the Divine. Though they could not see before them the dinners of a whole month ahead, or even write tomorrow's menu, they were to feel confident that each meal would in due time and place be provided out of the granaries of heaven. The periodicity of food supply was a means to a morally educational end.

That lesson of trust was but imperfectly mastered by the mass of the Israelites, whose carcasses finally fed the vultures of the dreary desert, and that is a lesson which God's children have since found very difficult to learn. It is easy to trust when one sees; it is easy to be confident when one has; but when future supplies are not yet even predicted in the agricultural reports, when the granaries are almost empty and the rising grain is not yet visible in the field, comes the real test of faith and the revelation of the true character of the reputed followers of God. The analogy holds, also, with respect to supplies of nervous force, physical health, and spiritual grace. On what supply of nervous energy is that sermon tomorrow to be preached, that lesson taught, that editorial pre-

pared, or that meeting conducted? Today the mind is tired, the mental hours are spent. How shall I be strong enough tomorrow to take that journey, or run on that errand, or stand that trial? Today I am weak, or languid, or positively ill. How shall I be able tomorrow to withstand the fiery temptations that may beset me, or how fulfill "all righteousness" of Christian testimony, or moral hardihood, or spiritual endeavor? Today I am spiritually spiritless, and lack moral buoyancy, and even the gratuitous grasshopper is a burden.

The answer is obvious, furnished as it is by a study of the divine economy in every age, as it has been applied to the circumstances of prophets, kings, apostles and martyrs—"As thy day thy strength shall be." Sufficient unto the day is the grace as well as the evil thereof. By the time that tomorrow's duty calls, nerves will be recruited, health will run again full-tide, and Saul shall be among the prophets. And if tomorrow's call be to do none of those expected things—those imagined duties born perhaps of one's unrest and fevered ambition—but be instead a bidding to rest or wait or suffer, then being still we shall know God, and failing we shall find Him near. As thy day, whether sunshiny or shadowy, thy strength shall be. Each successive day as it comes will bring its own message, its own mercy, its own manna. When God gives, He likes to give His gifts fresh. His mercies are new every morning. There is no such thing as pigeon-holing supplies of grace or hoarding mercies. Live to the full on today's grace, and believe that God will do as well, if not better, by you on the morrow.

Life as experience passes quickly away.
Life as result is imperishable.

Barbarism or Neglect?

THE president of Harvard University, with the plainness of speech for which he is admired, has called the modern interest in athletics, particularly among the colleges, a recrudescence of barbarism. No one will deny that barbarism and the spirit of many an athletic contest have much in common; but, as for that, no less may be said of barbarism and the simple life, or barbarism and nature-study. These interscholastic and intercollegiate games have their barbaric features—every one admits that; but are not these perhaps rather incidents than, as President Eliot's phrase would imply, the root of the matter?

For, upon closer view, our boys' interest in the wrestling mat and the tennis court, the track and the rink, the diamond and the gridiron, hardly seems a waking of dormant savagery. By nature the boy and the young man cannot merely read and study and eat, talk and recite and sleep; they crave activity; they must develop and express themselves through bodily exertion. In other days the children of the household could interweave their play with their elders' toil, until little by little the play grew into co-operation and valued service. There was always enough then for boys to measure their powers against; play could be play while the might and main that now intensify and sometimes brutalize our contests, went into the swing of the wood-house maul and the steering of the plow among the bowlders. But in these days, urban and suburban homes give the boy's nerve and muscle no chance for exercise. There are no longer any chores for him willy-nilly; even if gas, electricity, and the inside men leave something undone, the last person in the house detailed to do it is the boy. The father's employment is carried on away from home; the children are left to kindergarten and nurse-women, while the lads are left to such factitious work as they may devise.

And so the modern boy's play has come to serve him as both play and work. Its tension and its excess are not really signs of decadence; they are the inevitable effects of the boys' natural instinct on the one hand and of their unnatural treatment on the other. Give the lad enough work, suited to his powers and to his interests, and he need not make his play the single channel of his energies. The old rejoinder sums the case: "Say, dad, the fish are biting like everything today." "Well, my son, if you keep in the corn-row, they won't bite you." The more a boy does at his home and among his elders, the less he needs to do in athletic fields among fellows no wiser than himself. If college students could have more of a man's life and less of a monk's or a maverick's, they would take their athletics with more discretion.

The play instinct, then, whether savage or refined, no more makes modern athletics than the bed of the river makes the flood. We grown people—as parents, principals, college presidents—are chiefly to blame; and we ought to face our problem, not with tinkered football rules or with sharper definition of professionals, but with efforts to give our boys in natural ways what now they are seeking unnaturally. For their athletics is not so

much a recrudescence of barbarism as a result of our own neglect.

Gipsy Smith's Work in Boston

GIPSY SMITH! Everybody has been talking of him; all who have heard him love the man. One month of splendid meetings, growing steadily in interest and effectiveness as they have gone on; no friction or misunderstanding or jars marking their progress; the truth preached searchingly, lovingly, winsomely, wittily, in the hearing of audiences averaging 3,000 and aggregating between 100,000 and 200,000, and applied by a band of expert and devoted Christian workers to the needs of nearly 3,000 inquirers, of whom perhaps 900 were children and young people, while representatives of 300 churches in and around Boston, and of other congregations in different parts of New England, have gone home to spread the fire—such has been, in part, the record of the "Boston mission," as it has come to be called, whose full registry of blessing to hungry souls and awakened consciences will be known only in the skies, if, indeed, it can be fully told even there.

Gipsy (Rodney) Smith came to Boston as a fully approbated man, having stood the test of a warfare for righteousness for thirty years in England; and he has not disappointed expectations. Indeed, he may be truthfully said to have exceeded them. While speaking frequently and boldly, he has said nothing that a right-minded man, who knows what plain-speaking a lost world requires, could not approve. He has been forceful without being dogmatic, sympathetic without being merely sentimental, witty without the slightest trace of coarseness, doctrinal (so far as the rudiments of Christian teachings go, for he has left theological subtleties alone) without being controversial. The work done by Mr. Smith in Boston invites closest study and analysis. No man can imitate him. If he thinks he could, let him first go and be born in a gipsy tent, and then be born again in some humble conventicle. The Gipsy is the gipsy. He is a product of nature plus grace. Before all and through all and more than all the secret of his success is to be found in the fact that he is a man filled with the Spirit of God. His work has been powerful because it has been a work of the Spirit, to whom all the glory is given. But God works through humble agents, and in this case He has used a man of great natural gifts and of abundant mental ability if without technical education; and the marvelous, interesting thing in these meetings has been to see how the Spirit has given this man thoughts and words to convey the truth in ways of exceptional pungency, power and tactful discreetness. One is reminded of what was said of Stephen, that no man was able to resist the wisdom with which he spake. No man has been able to reply to Gipsy Smith; and the few dissident voices have been the discordant clamors of those who, stricken in conscience, have gnashed upon him with their teeth.

The clergy of Boston have stood by Gipsy Smith with remarkable unanimity, and to this, under God, he attributes a large part

of the credit for his success. Even ministers of the so-called Liberal wing have not been so illiberal as to criticise, and in signal instances, as in the case of Dr. G. A. Gordon of the New Old South Church, have conceived a warm friendship for the Romany evangelist. It is hard to see how any one could fail to be impressed with his sincerity, earnestness, simplicity and realness. In his wonderfully eloquent and brilliant lecture delivered to a crowded house in Tremont Temple on Thanksgiving evening—an exhibition of oratory exceeded by no man we have ever heard—the Gipsy exclaimed: "If I were asked to point out the note of success, I would put my finger [with a sweep of his arm toward the key-note of the great organ] on the note B-natural!" He is himself so natural and childlike, while surcharged with spiritual power, as to disarm criticism, and to make friends for himself, and almost invariably for his message also, wherever he goes. "We thank God for such a man!" has been the involuntary exclamation of hundreds of the sanest and most spiritual workers of Boston.

Gipsy Smith carries with him to Portland the deep respect and the warm affection of thousands. The loving-cup with which he was presented by the ministers of Greater Boston on Thanksgiving Day evening in Tremont Temple was filled to the brim with love and good wishes. In his work his daughter Zillah has been a very efficient help, and her sweet songs will be long remembered. When at the service above mentioned the father and daughter sang together, "When I survey the wondrous cross, on which the Prince of glory died!" there was scarce a dry eye in the house. It seemed as though they were singing their souls away to glory. If people do not find their hearts thrilling when such songs are sung and such a gospel is preached, they must be hard to suit. As for us, we rejoice in the love and mercy of the God of the Gipsy. And Boston knows more of that God now that Rodney Smith has come and gone.

PERSONALS

—The oldest clergyman in the country, and one of the most useful, is dead, at the age of 100—Rev. William Howe, D. D. (Baptist), of Cambridge.

—Bishop Harris returns to Japan by steamer from San Francisco, Dec. 21. He has accomplished varied and valuable work since his arrival in this country on Aug. 20.

—The American Bible Society has commissioned one of its corresponding secretaries, Rev. John Fox, D. D., to visit its important agencies in the Far East, especially those of Siam and Laos, China and Japan, and to represent the American Bible Society at the Shanghai Conference of missionaries in the spring of 1907. Dr. Fox left New York, Nov. 20, and will go by way of London, Paris, and Madrid, visiting correspondents there. It is the purpose of the Society, also, to have him visit India, the Straits Settlements on his way to Siam and China, and to carefully inspect the work in China.

—No one of our preachers supported Gipsy Smith during his campaign in this

city more earnestly and constantly than did Rev. Dr. L. B. Bates. We should have been glad to publish an article received from him on the "Gipsy Smith Meetings" if we had not already in type an editorial covering the same ground.

—On the steamer of Dec. 7 from San Francisco, Rev. Dr. and Mrs. W. H. Lacy, with their daughter Alice (thirteen years old), will sail for China. Three sons are left behind in Ohio Wesleyan University, and another who is pursuing post-graduate work at Harvard; all four are student volunteers. Dr. and Mrs. Lacy are returning for their third term of service. For fifteen years they labored in Foo Chow, then at Shanghai. Dr. Lacy is the manager of our Union Publishing House in China at Shanghai and Foochow.

—Rev. Willis P. Odell, D. D., of Philadelphia, Pa., was married, Nov. 21, at Meredith, N. H., to Miss Eva J. Beede, M. A., formerly preceptress at Hacketts-town Seminary, N. J. In youth Dr. and Mrs. Odell were students together at Tilton Seminary.

—Rev. C. C. Elson is one of the "long term" men of Methodism. We learn from the *Western* that he has "just gone back for the tenth year's work at Lancaster, Ohio, to complete the construction of a splendid church." Mr. Elson is a graduate of Ohio Wesleyan University and of Boston University School of Theology.

—Mrs. Susan Askey, of Baltimore, celebrated her 101st birthday last Sunday, and her sixty-seventh anniversary as a Methodist, by going to the North Avenue Church in that city in a motor car and addressing a large congregation. "I am no shouting Methodist," she told them, "but let me say I am a happy one."

—Mr. Theodore Woods Noon, A. M., youngest son of Rev. and Mrs. S. H. Noon, of the New England Conference, has recently received an appointment for further study and research preparatory to taking his Ph. D. in Emmanuel College, Cambridge, England. He writes that he is greatly enjoying the surroundings and privileges of that time-honored institution. Mr. Noon expects to continue his studies through the winter, or possibly until the summer vacation.

—Mrs. Mary Q. Porter Gamewell, wife of Dr. Frank D. Gamewell, the executive secretary of the Open Door Commission of the Missionary Society, died, Nov. 27, at the home of Dr. A. H. Tuttle, pastor at Summit, N. J. Mrs. Gamewell was the fourth missionary to be sent to foreign mission-fields by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and the first to be sent to China by that Society. In 1882 she married Prof. F. D. Gamewell, of Pekin University. Soon after her marriage Mrs. Gamewell went with her husband to West China to aid in opening the work there; but they were soon driven out by an uprising. Shortly afterwards they came to America, Mrs. Gamewell being much broken in health. When they returned to China, they again began work in Pekin. Here they were caught in the siege at the time of the Boxer uprising. Dr. Gamewell was chief of staff in charge of the fortifications during the siege. They came



Back row — from left to right : Isaiah B. Scott, Luther B. Wilson, James W. Bashford, William F. McDowell, Thomas B. Neely, Joseph F. Berry, Earl Cranston, William Burt, David H. Moore, John W. Hamilton

Front row — from left to right : Charles C. McCabe, Daniel A. Goodsell, Henry W. Warren, Edward G. Andrews, John M. Walden, Willard F. Mallalieu, Merriam C. Harris

METHODIST EPISCOPAL BISHOPS AT BUFFALO, N. Y.

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to the United States shortly after the siege was raised, and since then her health has not been such as to permit her return to China. Of late she suffered greatly from hardening of the arteries, which culminated a few weeks ago in paralysis. The funeral occurred Nov. 30, Bishop Andrews officiating. The burial was at Hackensack, N. J.

— Dr. Geo. M. Hamlen and wife have gone to Maine to spend a part of the month of December in Berwick and other places in evangelistic work.

— Rev. W. A. Luce, pastor of Central Church, Taunton, who has been ill with typhoid fever, is reported as steadily convalescing.

— Rev. Frederick Burrill Graves, who some years ago was connected with the *HERALD*, is quite ill at his home in Cambridge, 114 Western Ave.

— Queen Alexandra reached her 62d birthday on Dec. 1. She is said to look young enough to be the daughter rather than the wife of King Edward, who is only three years her senior.

— Mrs. Caroline M. Edwards, widow of the late Rev. Dr. Arthur Edwards, for many years editor of the *Northwestern Christian Advocate*, died at her residence in Chicago, Saturday, Nov. 24.

— Our deepest sympathy is extended to the family of Rev. J. H. Allen, of Burnside, Conn., whose oldest son, Raymond D. Allen, died in that place, Nov. 29. Very touchingly the bereaved father writes, in announcing his death: "But it rejoices our heart that our dear Raymond felt that he was 'going on to a greater world.'" He graduated from the Rogers High School, Newport, R. I., in 1900, winning the silver medal for excellence in mathematics, and the gold medal for excellence

in Greek. He graduated from Wesleyan University in 1904; then for two years taught the classics in the Kingsley School for boys at Essex Fells, N. J. Principal Campbell of the Kingsley School writes that "he was unusually lovable and sterling in all qualities of head and heart." Rev. P. M. Vinton, of East Hampton, Conn., conducted the funeral services, Dec. 2.

— At the age of 77, which he reached last Sunday, Rev. Dr. L. B. Bates shows no lack of vigor. He attended on that day seven religious services and preached three sermons. May his bow continue to abide in strength!

— Rev. Dr. J. I. Bartholomew, presiding elder of Norwich District, N. E. Southern Conference, and his wife, quietly celebrated the twenty-fifth anniversary of their marriage, Nov. 18. The people of South Manchester, Conn., where Dr. Bartholomew had a very successful pastorate, sent a check for \$25.

— During a recent trip to the Florida State Fair, Vice-President Fairbanks made a visit to the Cookman Institute, through the invitation of its president, Rev. Dr. J. T. Docking, and spoke very encouragingly of the great work the school is doing. The college now has over 400 students.

— The successor of the late Mary Hunt as superintendent of scientific temperance instruction in both the World's and the National W. C. T. U. is Mrs. Edith S. Davis, of Milwaukee, a graduate of Lawrence University, a post-graduate student at Wellesley, and actively identified with W. C. T. U. work since her 25th year.

— Rev. and Mrs. M. H. A. Evans, of South Boston, announce the engagement of their daughter, Abbie May, to Rev.

Samuel Chatterton Johnson, of Lincoln, Neb. Miss Evans has an enviable reputation as a reader and impersonator, and Mr. Johnson is a graduate of Nebraska and Boston Universities, and is pastor of the Methodist Episcopal Church in Lansing, Iowa.

— Miss Sarah Blakeley, the well-known district nurse deaconess, was married, on Tuesday evening, Nov. 27, to Mr. Austin C. Dewey, of Dorchester. The ceremony was performed by Rev. Dr. Geo. S. Butters and was witnessed by a large company of deaconesses at the Home, 693 Massachusetts Ave.

— Amos Hale, father of Rev. Francis J. and Wilbur T. Hale, members of New England Conference, died suddenly, Nov. 22, at the age of 84 years. He was buried from Fitchburg Church, the Saturday afternoon following, Presiding Elder Rice and Rev. C. E. Spaulding officiating. "Father" Hale was next to the oldest member of the above church both in years and in period of membership, having joined from probation about sixty-four years ago. A suitable obituary will appear later.

— We are deeply pained to announce the death of Mrs. Grace Hadley Bowers, wife of Rev. William W. Bowers, pastor of Boston St. Church, Lynn, after a very short illness from cerebro-spinal meningitis. Mrs. Bowers was a native of Boston, and was the niece of Mrs. S. F. Upham. She had been married six years, and was the mother of two children, Raymond and Mildred. Mr. and Mrs. Bowers were in their first year's pastorate at Boston St., and were greatly beloved by all. She was interested and active in all church work with her husband. She had been in excellent health up to the time of her recent sickness — a bright, cheery

[Continued on page 1572]

Mental Photography

BISHOP WARREN.

BESIDE kodak lenses there are others. God made them. They are always in focus at eight inches or one hundred miles and all between. They are mounted on a bipod, rather than a tripod, and they have a directive force as to the best point of view for taking a picture; also a discriminating power as to the time exposure necessary to getting the best, together with a beautiful instinctive control of opening and closing the shutters. They are binocular, and take pictures with true perspective effects. Everything is at focus at whatever distance. Kodak pictures are in light and shade only. These lenses take pictures in all colors and all possible combinations of them. They cover a narrow or wide field, a needle point or the breadth of ocean, mountain ranges or broader sky.

All man's ideas of lenses and of getting more perfect effects are copied from the God-made lenses, and the perfection of them is only approximated, not reached.

There are films, also, far more delicate than those we buy in rolls. The seemingly impossible is true of them. They can take a whole panorama of pictures on the same film. What mutually destructive pictures we get if we make merely two exposures without turning forward a new section of the film. These others take a thousand, and then other thousands on the same section. But these lenses and films surpass all others in that they are able to take pictures not merely of things, but of soul states. A smile or a frown is more than a movement of muscles, and the minor causative meaning is caught. These lenses and films are alive, and take pictures of living thoughts and feelings. Most precious of all are the enduring pictures of the personal relations of minds. A smile of joy, an upward glance of trust, a thousand ineffable signs of love, are all caught and preserved. But, can these pictures be fixed and made permanent? That is the main point of this article.

Assuredly. Perfect lens and perfect film would lack perfection in operation if it were not so. In my mental camera — I should say album — there are pictures as perfect as when they were taken away back in my somewhat distant boyhood. What are the conditions of fixity? I took a lot of snap-shots in South America, but when I tried to develop them, found the films had gotten too old. Ah! youth is the time for taking mental pictures.

I sat last night a long time on a bluff looking across an arm of sea at the illumination of an esplanade, outlining

buildings, walks half a mile long blazing with fireworks and throbbing with music. It being night I gave a long exposure, often closing my eyes and seeing it just the same with eyes shut as open. That is the way to fix a picture. Then it can be called up at any time.

Turn over the album of these mental pictures. What multitudes! What variety! Some are old, but still fresh as when just taken: pictures of parental affection and anxiety; pictures gorgeous with imaginations of youth; pictures of the sweetness of babyhood, of the deepening interest of childhood, of the absorbing promise of girlhood and boyhood, of the fulfillment of maidenhood and manhood. Many are more recent. One of my latest is this: A rose bush pushed just enough of itself for a bud through a fence, and yesterday it burst into bloom. What a picture on such an unusual background! Such delicate colors! Each rose leaf different from the others, and the edge of each turned over like the revers of a lady's dainty jacket with a different shade or tint. Other pictures, some of delicacy, some of grandeur, as ocean storms or mountain ruggedness, of distant countries and more distant worlds and suns, throng into view. One can walk through galleries of art again and see the world-famous statues and paintings; nay, can call up visions of the world's greatest heroisms and reproduce halls that are throbbing with heaven's oratorios, or shores grand with the wave-beat of wide oceans, or worlds made alive with the light heat of distant suns.

It is a good plan to fill many galleries, while yet young, with many kinds of pictures, taking care that they are all good and ennobling, for other kinds persist and appear unbidden. Because of this characteristic of the human mind, the representations of heaven are pictorial. We see more clearly, easily and quickly than we think. And we think more deeply for things seen than for words uttered. A volcano in full play makes more impression than any recital of its causal forces.

University Park, Col.

Enjoined Explicitly

BISHOP O. P. FITZGERALD.

THE injunction that we shall be reconciled to one another when we would offer to worship God, is very explicit. Read Matthew 5:23, 24. Compliance with what is there enjoined would turn the river of God into many hearts.

Nashville, Tenn.

THE "M. E." CHURCH

REV. J. WELLINGTON FRIZZELLE.

I WISH to enter my protest against the use of the above initials on corner-stones and sign-boards, and by pastors and also newspapers, and plead for the well-balanced, dignified, and beautiful name, the Methodist Episcopal Church. Whenever the secular press publish any church news they generally refer to our church as the "M. E." Church. I have never read, in either a secular or church paper, any article abbreviating the name of the Protestant Episcopal Church and calling it the "P. E." Church, or the Roman Catholic and calling it the "R. C." Church. These churches on all occasions write their full name, and thereby gain a certain dignity and command a degree of respect often denied to denominations who are content to be known by their initials and do not plead for their full name.

The use of initials is not only a sign of bad taste, but is often a source of embarrassment. Dr. Herben, in the *Epworth Herald*, tells of a pastor of one of our churches whose sign-board bears the undignified and (as he says) cheap abbreviation, "M. E. Church," who found a number of his Junior League children in front of the church on a recent Sunday afternoon, and one of them said to him: "Our church is not the 'Monkey Elephant' church, is it?" The pastor assured her that it was not, but learned, on inquiry, that "Monkey Elephant" was the interpretation of "M. E." in the minds of many of the children of other denominations, and that they took delight in taunting the children of the Methodist Episcopal Church with the absurd distortion.

This reminds me of a story of a railroad man who visited a certain town in Illinois. While passing along a beautiful street he stopped in front of a United Presbyterian church and looked up to the sign-board, which read: "1st U. P. Church." "Union Pacific Church!" said he. "I wonder what kind of a church that can be — some kind of a railroad church?"

Why has our church become so generally known by the appellation, the "M. E. Church?" And who must plead guilty for the coming into use of the initials instead of the full name of our church?

I think we of the ministry must first plead guilty. I have on my desk a visiting card of one of the prominent ministers of Illinois, which reads: "Rev. C. M. —, pastor of St. James M. E. Church, —, Ill." This pastor, who is a fine scholar, fell into the slovenly habit of calling himself and permitting himself to be called, the "pastor of St. James M. E. Church." I heard a few weeks ago one of our Bishops speak of the church, which some years ago elected him to the office he so greatly enjoys, as the "M. E. Church." And he used these words before a body of young ministers who will, no doubt, think it proper for them to use the same expression when the opportunity presents itself for them to do so.

Are not our laymen also to blame? When a church is to be built they allow the initials only to be engraved on the corner-stone, and afterwards place these same initials upon the sign-board of the

church, instead of the full name, Methodist Episcopal, and thus show to all passersby that we wish to be known by our full legal name.

And some of our church papers, too, have been guilty. They are the weekly educators of our people, and should take into the homes where they go not only love for our church, but also respect for its beautiful name.

Ours is, always and everywhere, the "Methodist Episcopal Church." And it is not only slovenly and in bad taste and undignified, but misleading as well, to have on corner-stones and on sign-boards and on memorial windows simply the initials in place of the full name of our church.

We ought never to allow ourselves to be spoken of or written about as the "M. E. Church." We should never allow a badge or a banner to bear the words, "M. E. Sunday-school," or "Epworth League of the First M. E. Church." It is an unworthy abbreviation of a beautiful name of a great and honored church, and whenever speaking or writing about our church we should always and everywhere use the full, legal and impressive name, the Methodist Episcopal Church.

[The office rule of ZION'S HERALD is never to abbreviate the name of the Methodist Episcopal Church.]

Watseka, Ill.

WHY NOT READ THE BIBLE THROUGH?

REV. ALFRED NOON, PH. D.

THERE is no good reason why the average Christian should not read all the Bible every year. The task is nowhere near as formidable as it seems. By actual experiment it is found that, with only a fair speed, less indeed than is employed in perusing the daily paper, it requires less than twenty-three hours to read the whole book, or less than four minutes a day. It is nearly correct to say that two and a half minutes a day will take one through the Old Testament in a year, and one and a half minutes a day will cover the New Testament in the same time.

Of the 66 books in the Bible, more than half can be read in less than thirty minutes each, twelve in from thirty minutes to an hour each, and sixteen in less than two hours each. Only Psalms and Jeremiah require over two hours each. There are eleven books in the Old Testament and sixteen in the New Testament which can be read in less than ten minutes each.

With a carefully-prepared plan, the task of reading the Bible through next year would be not only feasible, but inspiring and profitable. Perhaps the order of Dr. Moulton is as good as any: For the Old Testament, start with the "wisdom" books — Proverbs, Ecclesiastes and Job — which, together with Deuteronomy, Ruth, Esther and the Canticles, will take until Washington's Birthday. The Pentateuch will be finished in April, the other historical books by the middle of August, and the prophecies by Thanksgiving, leaving a month for the sweetness and the jubilation of the Psalms. In the New Testament, the first two gospels are fin-

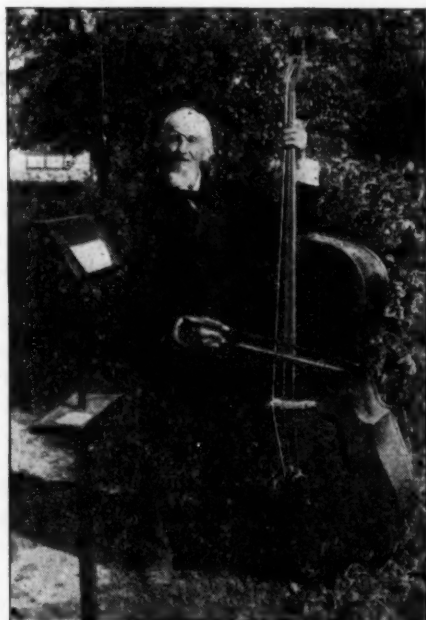
ished early in March, the general epistles by the middle of April, Luke and Acts in July, the Pauline epistles the last of October, with a glorious ending in the epistles and revelation of St. John.

This should not, of course, constitute the exclusive reading of the Word for the year. The lessons for the Sunday-school and the young people's society and the passages for special study, would all be helped by this reading in course. Nor would that reading be so superficial as is sometimes feared. It is an excellent drill to get the swing of a book or an author, perhaps at a sitting, and to catch the sweep of the wonderful themes of God's Word, as shown by compassing it within a year.

Boston, Mass.

A Veteran Reader of the Herald

DEAR OLD HERALD: You have been my companion for nearly sixty years, my help and adviser through all my long days of labor both in church and Sunday-school. I am in my eighty-third year of Sunday-school labor, being now connected with the Middleboro (Mass.) Sunday-school, Rev. O. E. Johnson, pastor. Natick, R. I., was my place of business in the days of Gilbert



MR. JOSEPH SHAW

Ninety Years Old, Oct. 16, 1906

Haven, when he was struggling hard to support Methodist preaching, helped by Moses Fifield, who assisted in forming a little society which met one Sunday in the month in the Sprague meeting-house. I was there made class-leader by Thomas Ely, then presiding elder. In less than three years I was transferred to the Phenix church, but continued my labors in the Sunday-school, where I was assistant superintendent, and led the choir in the church for more than twenty years with my bass viol. I think I shall have to keep the old HERALD on my table another year if I live to see it, but my sight does not permit me to read in the evening.

JOSEPH SHAW.

62 Forest St., Middleboro.

—Thoughtfulness for others ranks among the first and highest of Christian graces. The calls to practice it come so constantly that there is no excuse for not growing daily more perfect in it. It is a delicate-minded grace, and does not obtrude its skindnesses; it is clear-sighted, and does just the thing that is needed and wanted; it is unselfish, and puts itself so far in the background that no one is op-

pressed with any sense of self-denial. "She is beautiful to live with," said one woman enthusiastically of another, "she is so thoughtful." The thoughtful person is "beautiful to live with" — and that is the most beautiful thing that can be said of anybody. — *Wellspring.*

A TRIUMPHANT SUFFERER

REV. GEORGE R. GROSE.

IT was the writer's happy privilege last week to visit Rev. Byron Palmer, D. D., author of "God's White Throne." A single hour spent in the company of this triumphant sufferer opens to one's view a stretch of life which, to many of us, looks sadly strange. Here is a man in the prime of life, who, for a dozen years, has been a hopeless invalid and a constant sufferer. I found him in his home in Ash-tabula, Ohio, sitting in his chair, his body inclined forward, entirely helpless, except the slight use of the left hand. One limb has been lost, gradually the whole body has become stiffened, and for more than a year he has been unable to read or to write on account of growing blindness. Only the faithful wife who attends her husband day and night knows the bitterness of his cup.

But the visitor soon forgets the pathetic figure of the sufferer before him, and is absorbed in the cheerful atmosphere of the home, in the manly bravery of Dr. Palmer's spirit, in his genuine friendliness, in the keen insight and broad outlook of his mind. Many a lonely sufferer, utterly puzzled and perplexed, if not completely bewildered in faith, has been cheered and strengthened by Dr. Palmer's remarkable book. The book was written not for closet speculators and for scholars, but for the people who suffer. At the same time it has been commended most highly by such distinguished thinkers as Dr. Borden P. Bowne, Dr. George A. Gordon, and the editors of ZION'S HERALD, the *Western Christian Advocate*, and the *Interior*. Its noblest testimonials, however, have come from men and women who are in "the valley of the shadow." In this book the author leads the sorrowing, whose "faith is in eclipse," through the "dark hemisphere," with so clear insight into the meaning and mystery of life, with deepest reverence and at the same time with so rational and human an interpretation of the problem of suffering, that they find it easier to believe that Supreme Goodness is throned over all. To sit for an hour with Byron Palmer is not to hear the story of terrible afflictions, though this is his life; nor is it to hear a new metaphysical argument for the support of faith; but to have a vision of "God's White Throne." Such calmness of spirit and repose of mind, such radiant hopefulness, such sympathetic interest in the thought and work of the world on the part of one imprisoned in a chamber of suffering, reveal the pure light of Infinite Love.

The writer feels like making apology for drawing aside the curtain which conceals the personal life of this man of God. It is done, however, as a grateful tribute, in the hope that the attention of some may be directed to this admirable book — all the more valuable when the reader is aware that it was written in the red sweat of the author's own suffering. The book, now in its fifth edition, is published by the

Methodist Book Concern, Jennings & Graham, Cincinnati, and may be obtained for one dollar, by writing direct to the author, Rev. Byron Palmer, Ashtabula, Ohio. Every copy purchased will minister to his support, and to the spread of the truth.

Lynn, Mass.

WHY THE WORLD LAUGHED

REV. ALFRED J. HOUGH.

It was a morning such as God had made
Ten thousand times since earth came forth
from shade —
Gray dawn, clear sunrise, sky a perfect blue;
But there was something in it fresh and new.
The winds had lost their old familiar sigh,
And, like the children play, went laughing by;
The streams all down the valley, seen for miles,
Were crinkled up at every turn with smiles;
The human face — child, youth and wrinkled age —
Was one unshadow'd, sunny, shining page;
No living creature gave a hint of care,
And there was lilting laughter everywhere.
A prophet thus of such a morning spoke:
"The mountains and the hills to singing broke,
And near and far throughout the happy lands
The trees of all the fields were clapping hands."
The whole round world seemed like a merry elf,
For I was in a laughing mood myself.

Groton, Vt.

BOSTON UNIVERSITY MEN ON PACIFIC COAST

REV. M. A. COVINGTON.

BISHOP HENRY WARREN'S visit to the Pacific coast was the occasion of a reunion of the alumni of Boston University and the giving a dinner in his honor. The event took place at the Hotel Stander, in the private dining-room, to the accompaniment of delightful classical and sacred music thoughtfully furnished by the hotel people. The Bishop delighted the "boys" with a perfect flow of reminiscences and experiences of his long and useful career, and at the close of the dinner each of the alumni told briefly of his connection with the old school.

Those present were Rev. R. C. Glass, D. D. ('75), now pastor of the thriving Green Lake Church of Seattle; Rev. Luther Covington ('90), State superintendent of the Washington Children's Home Society; Rev. M. A. Covington ('90), superintendent of Eastern Washington Children's Home Society; Rev. C. E. Todd ('12), pastor of Trinity Church, Bellingham; Rev. E. W. Todd ('93), corresponding secretary of the University of Puget Sound; Rev. E. L. Benedict ('03), pastor of First Church, Hoquiam; and Rev. W. W. Shenk ('05), pastor of Epworth Church, Tacoma. Rev. W. B. Hollingshead, D. D., presiding elder of East Portland District, Oregon Conference, was expected to be present, but returned home. Rev. J. W. Shenk, father of Rev. W. W. Shenk, and formerly editor of the *Rocky Mountain Christian Advocate*, was a visitor at the Conference, and should have been among the number present, as he was a graduate of the school when it was located at Concord; but to the great regret of all, this was not known until too late.

This little band of alumni hold the old in-

stitution in grateful memory, and are striving to carry high the cross of Christ and keep unblemished the honor and influence of this great "school of the prophets." Dear Dr. Warren holds a large place in the hearts of all, while none of the faculty is forgotten. Nor is that which the generous founders have done unappreciated. Long may the old school live and continue to send out into the home church, and into every part of the world, trained men, filled with holy zeal, to take first rank in leading the hosts of God on to glorious victory!

Spokane, Wash.

LETTER FROM MADEIRA

REV. H. J. CALKINS.

ON Monday, Oct. 29, the opening service was held in the new church in the Machico Valley. The work of evangelizing this community has been in progress for a number of years, and this was a great day for the little band of Christians who have hoped and prayed so long for a house in which to worship God.

Rev. Geo. B. Nind has charge of the work there. He was assisted in the service by Rev. and Mrs. W. G. Smart and Rev. H. J. Calkins, who came up from Funchal. At the close of the service Messrs. Nind and Smart baptized two babies, future bearers of the cross amid Romanism.

This little church stands in the midst of Romanism of the worst kind, and stones are often thrown at Mr. Nind and the Christians; but God protects His own. Our own advance along the road to the church was heralded by the blowing of horns, the beating on tin pans, etc. But God has His faithful few, and now with this beautiful house of worship surely His word will run and be glorified.

Bishop Hartzell has been untiring in his efforts to secure this building, and we trust it will long stand a monument to his memory. We cannot forget to thank all those who have contributed of their means for this building. The church will be dedicated by Bishop Hartzell when he arrives here in December.

Funchal, Madeira.

National Anti-Saloon League Convention

REV. J. ELLINGTON MCGEE.

IT was Napoleon I. who, through the mouth of a political minion, exclaimed: "The desire of perfection is the worst disease that ever afflicted the human mind." But Napoleon has long since deceased as the world's champion of ethics. Indeed, Mr. Emerson, in his essay on the French emperor, rendered the verdict of high-souledness in the words: "Napoleon was an experiment under the most favorable conditions of the powers of the intellect without conscience." And so, despite the fatuous observations of the famous Corsican, worthy men affirm the desire of perfection to be the greatest inspiration which has blessed the human mind.

It is this desire which brought into being the American Anti-Saloon League. The gross imperfection which has expressed itself in the fashion of the liquor beverage traffic in these fair American commonwealths incurs the antagonism of every American citizen who esteems life in its upper ranges. The open saloon makes impossible the living of such a life to the man of hereditary or acquired weakness. Hence the Anti-Saloon League, as the organized opposition of lovers of righteousness against the open saloon, seeks to concrete the weak brother's desire for perfection by banishing the liquor traffic from the soil of the American Republic. It was a sapient dictum that Mr. Gladstone gave to the world: "Make it hard for any man to do wrong, and make it easy for every man to do right." The flaunting and flourishing of the gilded saloon makes it exceedingly hard for the weak brother to do right and exceedingly easy for any man to do wrong. Wherefore every man who loves God and his brother-man becomes the sworn antagonist of the distiller, the brewer and the saloonist.

Eleven years ago the Anti-Saloon League came into being through the fertile brain and sympathetic heart of Rev.

Dr. Howard H. Russell, at present Anti-Saloon League superintendent for the State of New York. For a number of years Dr. Russell was the general superintendent of the League; but a few years ago, of his own volition, he withdrew from the national leadership and nominated as his successor Rev. Dr. P. A. Baker. From year to year the League has increased its sphere of operations and rapidly added to its corps of workers and supporters. Today it is the recognized champion of good citizenship against the saloon — the infamy of infamies. In forty-three States and Territories it is now strongly organized, and each succeeding day adds to its extent and efficiency.

Place and Personality

In the city of St. Louis, the acknowledged metropolis of the Mississippi valley, the National Convention was held. What the League insists upon by day and by night, namely, the enforcement of all existing laws against the open saloon, is exemplified in St. Louis. The conscientious and courageous chief executive of the State has made law something more than fiction in the commonwealth over which he presides. In St. Louis the law against the liquor traffic is rigidly enforced. As a result of his devotion to duty the name of Folk has become inspirational in our present-day annals.

The Governor, in company with Governor Hanly of Indiana, was to have addressed the convention, but official duties of an unexpected and imperative character detained him at the capital, while Governor Hanly was taken ill immediately prior to the time of his address. Both of these Governors are well-known figures at Anti-Saloon League gatherings. Last year Governor Hanly gave the welcome address when the convention was held in Indianapolis. The shadow upon the dial-plate of progress is surely not turned back when

great political leaders place themselves in the vanguard of reform movements.

The general superintendent of the League is a man of extraordinary powers. He has brought to the fore in his superintendency an executive genius in conjunction with his splendid platform abilities that cannot do other than win success. A few years ago Dr. Baker was a pastor in the Ohio Conference of the Methodist Episcopal Church. But this larger field of service has brought to the surface latent powers whose intent and extent set at naught the plumb-line and the measuring rod. He belongs to the John Hampden and Oliver Cromwell order. He goes into battle with the praises of God upon his lips, and the sword of the Highest in his strong right hand.

Rev. Dr. Howard H. Russell, of New York, is a Saladin's blade in the battle for temperance and judgment. Dr. Russell is a Congregational minister. He has the power of arrangement. He is easily the classifier of apparently-refractory facts. He can see the point of connection between a prayer-meeting and a political campaign. He knows how to use the science of arithmetic in the art of war. According to his notion the Anti-Saloon League is to have more brains, more conscience, more heart, more hands at work for righteousness than the saloon has in its work for unrighteousness. And who denies but that this is the science of arithmetic in its highest service? He esteems the science of geometry as did Napoleon and Stonewall Jackson, in that he marches on the enemy at an angle, and destroys his forces in detail.

Rev. U. G. Humphrey, of Indiana, is a bringer of things to pass. He is not a twin-brother nor a cousin-german to the sluggard whom Solomon utilized for the fashioning of a proverb. Apt alliterations, artless art, may be employed in characterizing Humphrey as the "Hoosier Hustler." In the State of Indiana are 1016 townships. Of this number 661 are "dry." One-half of the people of the State live in prohibition territory. Since May, 1905, 186 townships have voted local option, and 17 city wards have done likewise.

Rev. Dr. G. W. Young, superintendent of Kentucky, has effected what the liquor people of America look upon as a miracle. In the State there are 119 counties, and 90 of them are free from the open saloon. The *Wine and Spirit Gazette* in July last declared: "If the distillers of the Blue Grass State do not bestir themselves, a legislature is likely to be elected which will submit a prohibition amendment to the constitution. Think of the State of Kentucky becoming a prohibition State!" Dr. Young is a man of keen political discernment, and withal a most effective platform speaker. He easily leads his audience captive. Like Cromwell he is a man of plain, blunt speech, and like Lincoln he has an inexhaustible fund of humor. He is in great demand throughout the South especially. The fine (?) whiskey of Kentucky promises, within the next decade, to be a blot on the memory of the American people — but nothing more.

Other workers there are in the Anti-Saloon League of America, the efficiency of whose hand issues from their head and heart. They win their battles before they enter upon the field of conflict. They are eminently deserving of all praise, but our

limitation of space forbids their mention.

What of the Morning?

The general superintendent's report had the following: In the United States 33,000,000 of people are today living in prohibition territory; of this number 17,000,000 are in the fourteen Southern States.

Prohibition territory is increasing in greater ratio than the population of the entire country.

Pennsylvania in its recent election elected two-thirds of its legislators through the activity and with the endorsement of the Anti-Saloon League. (I was told by Superintendent S. E. Nicholson that the League is just now entering upon an era of unprecedented influence in the political life of the State.)

In Virginia, of the 100 counties of the State, 72 are "dry." Of the 1,800,000 population of the State, 1,200,000 are living in prohibition territory.

In Ohio 70 per cent. of the State population is local option. Of the 1,371 townships of the State 1,140 are dry townships. There are 768 municipalities in the State; of this number 476 are free from the saloon.

In Cleveland, with a population of 400,000, 75,000 are living in territory from which the saloon has been expelled.

In Missouri are 117 counties; of these 41 are saloonless. Of these 41, 17 were made prohibition the past year. Rev. Dr. S. I. Lindsay, State superintendent, declared to the convention that plans had already been made which would result in the expulsion of the nefarious saloon from at least 24 counties during the ensuing year.

The remarkable and gratifying achievements in these influential commonwealths are duplicated in many other States of the Union.

A resolution was passed by the convention, taking the form of a memorial to Congress, asking that a national commission be appointed to investigate the direct and indirect relation of the liquor traffic to crime, poverty, labor troubles and domestic infelicity. It provides that a report shall be made within two years after appointment.

The Tyrrell bill, prohibiting liquor-selling in all government buildings, and the Littlefield bill, by which liquors passing from one State into another shall become subject to the laws of the State into which they go, were approved by the convention. The next annual convention goes to Norfolk, Virginia.

Cerebral and Conscience Quickeners

From the noteworthy addresses delivered I give to you these quickeners of thought and conscience:

"If on his Christian profession a man writes, 'Jesus only'; if on his business he writes, 'Mammon only'; if on his politics he writes, 'Party only' — he is not a builder of character. . . . It will not be of profit to us or to others to cry over the ruin wrought by the open saloon, and not vote against it. The liquor traffic has proven itself to be a powerful navigator in a sea of tears. . . . Go out, said God to Abraham, into a strange and hostile country. I have a work for you to do. Don't ask any questions, for the steering gear is at the stern-end of the proposition. In like manner God commands us to do His will, accomplish His work, and ask no questions." — John G. Woolley.

"The limitation and suppression of the liquor traffic forms one of the most important problems in modern society. As a judge I have faced the woes, the trials, the miseries, and broken homes of society caused only by the want of a proper solution of this problem of problems. Thousands and thousands of homes have been broken up, caused by the traffic in intoxicants. I have divorced four thousand people, I have tried no less than six thousand children in the past six years. This lamentable social condition is traceable in large degree to the legalized saloon." — Judge B. E. Lindsey.

"The mission of the legislator is to put in the statute books the laws which God has made for the government of man. A legislator is no more of a law maker than an astronomer is a planet maker. . . . You cannot find a chink-hole of a hair's-breadth in the preamble of the Constitution of the United States for the sticking in of a saloon. . . . No human laws are of validity which are against sound morals." — Rev. Dr. E. S. Chapman (Superintendent of California League).

"It is difficult for those whose rigid dogmatism has been their chief capital to adjust themselves to the practical and the successful. The dogmatism of William Lloyd Garrison could not tolerate the opportunism of Abraham Lincoln. . . . The success of this extraordinary movement (the Anti-Saloon League) is not wholly due to any one man, or particular group of men. It is the combined wisdom of the church of God intelligently set in motion for the ultimate solution of the liquor problem. . . . As a League we should go just as far and fast as the public sentiment of the church will admit, and not further or faster. But we should strive by wise council and earnest effort to develop and strengthen that sentiment as rapidly as possible." — General Superintendent P. A. Baker.

Governor-Elect Buchtel Replies

What sort of a Methodist minister is this who has been elected Governor of Colorado and whose election is understood to mean the re-opening of the gambling establishments, the resumption of prize-fighting, and the lifting of the lid generally? And Colorado is a woman suffrage State, too. — From a Boston paper.

University Park, Col., Nov. 23, 1906.

EDITOR ZION'S HERALD: The above clipping has been mailed to me by some Methodist in Boston. It is a good illustration of the reliability of the yellow press. The city of Denver is about like any other American city of two hundred thousand people. It is not a prohibition town. Boston is probably not a prohibition town. The mayor of Denver is away above the average of city mayors. We have no prize-fighting here. The Governor of Colorado has absolutely no control of the city of Denver. It is true that a minister of the Methodist Episcopal Church has been elected Governor of Colorado, to take office about Jan. 10 and to serve for two years. It is also true that the platform on which he was elected by such a great vote contains a most extensive list of pledges of reformatory betterments. The candidacy of the minister put the deepest possible meaning into all these pledges. No such platform of reformatory betterments was ever before adopted by a political convention in Colorado. About April 1 in 1907 we shall have made our record in constructive legislation. About that time you will begin to believe in the possibility of the millennium in our generation.

HENRY A. BUCHEL.

THE FAMILY DEPARTMENT

THE PASSING BELL

EUGENE C. DOLSON.

A man to the sexton came and said,
"Sexton, my darling child is dead;"
And, in tear-choked voice, he strove to tell
That he wished him to ring the chapel bell.

"It is sad," the sexton made reply,
"It is sad, indeed, when children die;
I well remember your little one,
Your bright-eyed, beautiful, only son.
Tonight the chapel bell I will toll
In solemn tones for the earth-freed soul."

Unfeigned surprise in the sexton woke
When the other, in pleading accents spoke:
"Oh, toll not, tonight, a mournful knell,
But lightly, joyously, ring the bell.

"Were it pealed to tell of my own heart's woe,
Ah! then, the strain should be sad and slow;
For, now, my boy to his rest has gone,
Alone to the end must I fare on.

"But he, from this world of care and strife,
Is born, today, to a happier life;
And, never again from her to part,
Is clasped, in heaven, to his mother's heart."

Floridaville, N. Y.

A Holiday Atmosphere

OF a young girl who became for a time an inmate of a home where there were two or three young children (her cousins), one of them said appreciatively: "Polly always makes you feel somehow as if you were going to a picnic." It was one of those master strokes of character-painting of which children are so often capable. He meant (as an older member of the family expressed it in his older phrase) that in some intangible way she "carried about with her a holiday atmosphere."

We have all seen such people. They do not make gifts, but they are continually making a present of themselves to you, and you are all the time accepting of their friendliness, their courage, or their cheer. Then, too, whatever task comes up, they straightway made a *fête* of it. Is there a discouraging pile of stockings to mend? This holiday person doesn't see why they need smell of the midnight oil, or be done in a dingy back kitchen. Why not take them out on the shady piazza, with a little stand of lemonade and cake close by, and some idler to read a story-book? Or call everybody in the house to make a "Bee" of it, and provide a box of "chocolates," after the manner of that nice "Thankful" Somebody in Mrs. Whitney's "Buttered Crusts." There isn't a bit of virtue in unnecessary martyrdom. The picknick kind of a person realizes that and lives accordingly.

Nowhere is the beauty of this sort of character set in a stronger light than in the annual crises that occur at the holiday seasons. So often it happens that there is next to nothing to make a holiday out of. In many a household there isn't money enough to patronize even a "five-cent store." The absence of costly presents, indeed, is nothing to be so very sorry for. Let those that love them have them. For

the rest of us there is still the possibility of the holiday atmosphere, which, being analyzed, is found to be a kind of mixture of fun and religion well worth cultivating in any family. If the fun is much in evidence, be very sure that the religion underlies it all. It takes a good deal of faith and hope and courage and a lot of other strenuous Bible virtues, just to be ordinarily cheerful in bad weather, and to fulfill the everyday Christian duty of making the best of things.

But the holiday atmosphere requires something even a little beyond this. There is a beautiful change in the American Revised that explains both what it is and how it is: "They looked unto Him and were radiant." No matter what troubles press, the Lord's people can always be that. Left to themselves, how dark; but if only their faces are turned toward Him, really radiant. Do believe it, dull, depressed or worried one! There are those who know, and tell you it is true. — *Congregationalist*.

Sophie May

ALICE MAY DOUGLAS.

THE name of Sophie May, who "entered into rest" last August, has long been a household word, but perhaps there are very few who know how this pseudonym came into existence.

Rebecca Sophia Clarke was born in Norridgewock, Maine. At the age of

had no fixed methods of work. However, she always did her writing in the morning. Although she devoted her entire life to authorship, she taught school for a while many years ago at Evansville, Ind. She traveled somewhat both in her own country and in Europe, visiting several of the Southern States, and spent a few years in Southern California. Experiences gained from her travels were seldom made use of in her literary work, however, for, as she says; "I have used little local coloring in my writing."

The book which made Miss Clarke's reputation was "Little Prudy." It was published originally in the *Congregationalist*. Lee & Shepard, Boston, who have published all her books, offered \$100 down for the right to issue it in book form, but she preferred to take a percentage. It was well for her that she did, for over 100,000 copies of the work have been sold. This story gave the title to the series she wrote consisting of six volumes, and known as the "Little Prudy Stories."

Among other books by Miss Clarke are: the "Dotty Dimple Stories," "Little Prudy's Flyaway Series," "Quinebasset Series," the "Flaxie Frizzle Stories," and "Little Prudy Stories," each series consisting of six volumes. Among her best known books for adults are "Drone's Honey," "Pauline Wyman," and "The Champion Diamonds."

The Prudy Stories have had a great influence upon children in their tenderest years for two or three generations. I never enjoyed stories more than I did these, and none do I now recall more vividly. The stories contain some features which many more modern writers might not introduce into their books — so many mispronounced words, for one thing — but, taken all in all, no books for the wee people, with the possible exception of the Pepper Books, have had such large and permanent sales, notwithstanding



THE LATE SOPHIE MAY

six she tried her hand penning little tales, particularly of fairies. Her natural desire for writing grew with her, and in time her work appeared in print. I repeat the story of her first experience just as she gave it to me:

"The first article of mine ever offered for publication was a story for adults, sent to the *Memphis Appeal* of Tennessee, at the request of a friend of mine, a young gentleman connected with the editorial department. I signed my middle name, 'Sophie,' then on reflection added 'May,' saying to myself facetiously, 'For I may write another story some time, and I may not.'"

Miss Clarke received her education in the public schools of her native town. She made no special preparation for her chosen profession, and

the hundreds of juvenile books which have been published for the young during the last quarter of a century. One reason of their popularity is due to the fact that their author was a pioneer in this line of literature. During the early days of her authorship stories for children were as scarce in current periodicals as they are now common.

Sophie May has a sister, Sarah J. Clarke, better known as "Penn Shirley," who is the author of "Little Miss Weezy," "Young Master Kirke," "The Merry Five," "Boy Donald & Chum," etc.

These two sisters made their home in Norridgewock, Me., on the banks of the beautiful Kennebec, many miles from its mouth. There are few towns in New England which are historically more interesting than is Norridgewock, whose name is the corruption of the name of an Indian village which once occupied the same location. The report is that it was the name of a great chief, and signifies "smooth water." The French sent a missionary to this town in 1610, who built a chapel and had a great influence over the red men. This village has been described in Whittier's "Mogg Megone." The bell of this chapel is now in the possession of the Maine Historical Society in Portland. The town is now connected with Skowhegan by a trolley line. It is at present a very quiet spot — an ideal place for authors, which race seem to need retirement as surely as the flowers need sunshine.

"How I wish that I had known that Sophie May lived at Norridgewock," I once heard a lecturer say, "so that I could have called on her. We call different members of our family by the names of the characters in Quinnebasset Girls."

Miss Clarke used often to hear from those who had been influenced by her writings. She said: "Formerly I received many letters from readers. Once an unknown gentleman demanded by return mail a detailed account of my life. Strangers have asked to collaborate with me in juvenile writing. One young lady — a novice — said: 'If S. O. Jewett can write books, surely I can do it.' She suggested writing one with me, generously adding that my name might precede hers on the title-page. Once I received a letter from a strange gentleman asking me to write a book, he furnishing the plot. The subject of the book was to be 'A Red Dragon.'"

Bath, Me.

Time is

Too Slow for those who Wait,
Too Swift for those who Fear,
Too Long for those who Grieve,
Too Short for those who Rejoice;
But for those who Love,
Time is not.

— Henry van Dyke.

A BIRTHDAY

F. A. B.

[In the issue of the HERALD for Nov. 7, I read a short poem on "A Birthday," which I have ventured to change to suit my ideas upon the subject. — F. A. B.]

"It is my Darling's birthday! Here on earth
I've kept the day with sighing and with tears,"

Since her the God of love to His fair realm
Removed from stain of earth and weary years.

But now, on this new birthday, how can I
Best show my gratitude and love to Him
Who for a time to me the treasure lent?
I can but bravely smile, though eyes are dim;
And, knowing she is safe in His dear hands,
I'll look about me for some needy one
To whom I may, for her sweet sake, impart
Some joy, to cheer this life's dark way. This done,

The kindness shown will yield to me such bliss
That I shall joy in birthdays such as this.

CHRISTMAS NOVELTIES — II

JEANNETTE M. DOUGHERTY.

Ribbon Flowers

THESE are a favorite ornamentation for baskets, lending a graceful touch to a plain receptacle. The fold or shadow in the centre of a rose-leaf is deftly imitated in a close knot tied in the ribbon that forms the leaf. After the rose is made, artificial stamens are fastened in the centre, adding to the charming illusion. There is such a delicate beauty in these clusters that one instinctively feels the flowers' freshness and fragrance. A few green leaves and stems are added, and the roses are tied to the basket with a ribbon bow. The flowers are made, also, of blue, lavender, yellow and red; but the pink are especially beautiful because of their naturalness. A small basket will be ornamented with a single blossom, while a large basket will have a cluster of flowers. One set of baskets trimmed in red were decorated in scarlet geraniums.

Dainty Pin Cushions

are made in imitation of a large flower. Large, round leaves are cut from felt in white, pink or yellow. The centre of the flower is a round cushion of good size, padded to stand firm. This centre is then filled with black pins. Tiny white baskets of cylinder shape are padded, with a cone top that is filled with rows of white or black pins. A new cushion is made of a strip of ribbon, white, with rosebuds and narrow border of pink. The ribbon is the length of a hat-pin, and the cushion lays perfectly flat. In one end is placed three white hat pins and three black ones in the opposite end. The sides are filled with alternate rows of black and white small pins.

A Pretty Style

is made of two squares of cream-colored scrim with deep hem. These squares extend over the cushion about two inches. They are fastened close to the cushion with long stitches of baby ribbon, leaving the deep, loose border of the scrim. Full bows of narrow ribbon are placed at the corners of the cushion and a floral spray embroidered in the centre. Green, pink, blue, gold and red are used for this style.

Comical Cushions

representing dolls, are made of heavy, white twine. Head, body, arms, are tied in an amusing manner, and the face marked with a bit of colored twine. There is a pretty little pin cushion made like a tassel of blue cord.

Quaint Japanese Figures

in kimona are a pretty conceit. The doll head is simply on a stick, and the long bag or cushion is made over this. With bewitching flowing sleeves, it is a clever deception.

Crocheted Novelties

Cunning dolls with real hair wear crocheted dress and hat of pink and white, and hold a tiny crocheted muff. Big, funny bears wear a blue jacket, shoes, hat and gloves, all crocheted. Knitting and crocheting are quite as popular as ever, and there is a rainbow color of hues in wool. Bed slippers, crocheted in white and some delicate tint, are an acceptable gift for an invalid. These can also be made of eiderdown. There is a knitted shoe with high ankle that is especially comfortable.

Fancy Hangers

for the baby's clothes are among the novelties. There are gay butterflies for brushbroom holders, and medallions — a fancy head — for shaving paper cases, that are very effective. The medallion is trimmed around the edge with full loops of ribbon, and the shaving paper is cut at the edge in a small curled petal, the whole giving the effect of a wreath. Oval needle-books are decorated with Japanese print on white satin. Tissue paper is used in many attractive ways, one being a table cover made of four napkins forming a square, the edge finished with deep fringe of paper. Round paper mats of Japanese print are used for sachet bags. Two mats are fastened together with long stitches of baby ribbon, the sachet pad between them.

Fine Embroidery

is all in white, very little color being seen. This is probably due to the popularity of open-work, such as the English eyelet, the Hedebo, and Mount Mellick. All the large shops give instruction in these new embroideries, and in the French, Danish, Venetian, and Italian art needlework. The Beidemair embroidery is a conventionalized pattern suggesting strands and clusters of beads. These are worked in jewel tints. The more elaborate pieces of white embroidery are edged with heavy lace.

Good-luck Wishes,

mottoes, and illuminated texts are seen in great variety. The popular favor of souvenir postals has given rise to printing on the cards a Christmas thought, a fine sentiment, or choice expression of remembrance.

The Christmas Package

accessories are no small item. It is a thoughtful consideration to send to the busy housewife or business woman a box of wrapping material — tissue paper in white and colors, fancy cards and bolts of narrow ribbon, Christmas tags, seals and greetings, artificial flowers, or sprays of holly or mistletoe. A dainty appearance gives charm to the simplest gift.

Chicago, Ill.

BOYS AND GIRLS

A PIN AND A PLATTER

ANNA BURNHAM BRYANT.

"SCAT" —

What Mary Elizabeth was pretending to say (or sing) was "Scatter sunshine," while she did up the dishes; but when a saucy-nosed boy stands in the doorway and squirts water at you out of a rubber ball, it makes the music stop short or break in two in the middle.

Something else broke as Mary Elizabeth jumped and dropped it, and the boy in the doorway stopped laughing as he saw the beautiful blue pieces. It was mother's best and biggest turkey platter, the one she brought out only for Thanksgivings and birthdays and Christmases, the real old willow pattern, with the funny little bridge, and the flying birds, and the queer little willow-shaded pagodas. Mother always washed this platter herself, except when she trusted it to Mary Elizabeth. It was not a thing to be trusted to any but careful persons. Yet there on the floor were the precious old blue pieces, with a very sober boy and girl looking speechlessly at the ruin.

The boy spoke first, putting the blame off on his sister:

"Well, you've done it — and your birthday, too! Just like you."

"Just like you, Jeff, saying that!" blazed the girl. "I wouldn't have dropped it at all if you hadn't come around and scared me with your old rubber ball. And you give it here, now! See if you ever get it again!"

A swoop of her long arms gained possession of the ball, but as she came near, something fell out of her tiny blue collar ribbon, and Jeff snatched it, running off triumphantly as he heard steps coming into the kitchen. So it was Mary Elizabeth who had to answer questions about the broken platter.

Mother was usually kind and patient, but this was a regular old great-grand-mother platter, and Mary Elizabeth hated the sight of mother's sober face as she picked up the pieces. The birthday was all spoiled, and she choked a good deal as she put up her hand to her neck to feel the pretty blue enamel pin that had made her so happy ever since morning. So much couldn't be spoiled even by a plaguing boy that made you jump with his old rubber balls and break your mother's best old willow-pattern turkey-platter. But — oh! oh! what *could* have happened to it? The blue enamel pin wasn't there!

It took her just about two minutes to find Jeff out by the gateway down by the end of the shrubbery.

"Where's my blue pin?" she de-

manded, facing him with her hands behind her.

"Where's my rubber ball?" said Jeff, with both hands in his pockets.

"You can have your old rubber ball!" she cried, tossing it at him.

"Same to you!" he said, taking one hand out of his pocket, and throwing something at her.

She caught the shine and sparkle of it, and then down, down it fell, and dropped from sight somewhere in the tufts of grass at their feet. She fell on her knees and hunted and hunted, but all to no purpose. His eyes were no sharper, and a half-hour's hunting failed to seek out its hiding-place.

"I'll make you feel sorry for that — see if I don't!" she cried at last, jumping up and running back into the house with a very flushed face.

Those two were always fighting, scarcely stopping even to make up, for Jeff had one very bad fault — he never would say he was sorry.

"If anybody ever forgives you," said mother, "they have to do it out of whole cloth. I hope to see the day when somebody makes you own up like a gentleman. The only way to make up for meanness is to say you're sorry."

Sorry or not, left to himself, Jeff went on hunting.

"Only just took it to get even!" he muttered, grubbing among the grass-roots. "She'd got the ball, and she was a-going to tell on me. Girls always do. Don't know's I care! Mother says I can't have a ball all summer to pay for breaking that old blue thing. Just like a girl — to go and tell!"

The truth was that nobody had said a word; it was mother who had *seen*.

"He has that sneaky way with him," mother was saying when Mary Elizabeth came in at the side door, "of doing a thing and then never owning up about it or saying he is sorry. He broke that platter, and he shall pay for it somehow."

It wasn't the platter that troubled her, but the boy; and the "pay" she meant was punishment. But Mary Elizabeth thought the platter was the matter. And how in the world could poor Jeff ever pay for it? She knew he hadn't any money. All of a sudden a new kind of feeling came into her heart, and she was sorry for poor, bothering Jeff, who was always getting her into trouble and never troubling himself to get her out. She could not have told you why she felt so. Who can tell how good thoughts come? God sends them.

She ran to her own box and counted. Two quarters and a ten and two five-cent pieces. There was a platter exactly like it down street in a store she knew, but that would never buy it. What were they to do?

Just at that minute the door

opened, and Jeff held out his hand jerkily.

"Here's your pin!" he said, and his voice was gruff and cross, for he had been hunting a good hour, and it was hot there.

"O Jeff!" cried his sister, darting at him. The gladness in her voice made him turn and look at her, for it was gladness with love in it. "Jeff! now I can help you to pay for that platter! I heard mother say you couldn't play ball again this summer because you broke it, but if you get her another you can. I know they'll let us have that beauty one down at Blake's for this pin and what money there is, so come along."

It took him some time to understand and say yes, but before dusk the two came marching back with a great flat bundle which they carried right up to mother, and asked her to see what was in it.

"It's the platter — a new one!" said Mary Elizabeth. "To pay for the old one — you said he'd got to. We bought it together, and now he can have his ball, can't he? And he's sorry, mother — aren't you, Jeff, honest?"

"Cross my heart!" said Jeff, solemnly. In an under voice he added: "Guess anybody'd be that had a sister like Mary Liz to make 'em!"

But when they came to undo the platter there was a little bundle in white tissue paper tied tight to the string that held the big one. It had a little blue pin in it, and there was a two-line note from Mr. Blake saying that the only use he had for such a pin after all was as a keepsake, and he thought he could remember what a kind little sister she was without that. He hoped the platter would suit, and she must come in some day (wearing the pin) and tell him if her mother said so.

Roxbury, Mass.

Some Queer Trees

AMONG the curiosities of tree life is the sofar, or whistling tree of Nubia. When the winds blow over this tree it gives out flute-like sounds, playing away to the wilderness for hours at a time strange, weird melodies. It is the spirits of the dead singing among the branches, the natives say, but the scientific white man says that the sounds are due to a myriad of small holes which an insect bores in the spines of the branches.

The weeping tree of the Canary Islands is another arboreal freak. This tree in the driest weather will rain down showers from its leaves, and the natives gather up the water from the pool formed at the foot of the trunk and find it pure and fresh. The tree exudes the water from innumerable pores, situated at the base of the leaves. — *Selected.*

— Teacher: "Johnny, what is a hypocrite?" Johnny: "A boy wot comes t' school wid a smile on his face."

THE SUNDAY SCHOOL

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Lesson XI -- December 16

JESUS RISEN FROM THE DEAD

MATT. 28: 1-15.

TIME. — Sunday, April 9, A. D. 30.

PLACES. — Jerusalem and its environs. Verses 1-8, Joseph's tomb, not far from Calvary. Verses 11-15, in the Sanhedrin.

HOME READINGS. — Monday (Dec. 10) — Matt. 28: 1-15. Tuesday — John 20: 1-10. Wednesday — John 20: 11-18. Thursday — John 20: 19-31. Friday — Acts 13: 26-37. Saturday — 1 Cor. 15: 1-11. Sunday — Rev. 1: 9-18.

GOLDEN TEXT. — "He is risen, as He said." — MATT. 28: 6.

The words of the angel carried proof and reproof to the women and to the disciples to whom the words were soon repeated. "He is risen, as He said." They should not have forgotten that He had so said; they should have expected Him to rise, and in anticipation of His rising should have gone on into Galilee to meet Him there as He had indicated (Matt. 26: 32). If they recalled His words at all during those dreadful hours since the crucifixion, they had given them no heed. They were stunned and dazed by that unthinkable tragedy. Everything seemed overwhelmed and swallowed up by it, and we can pardon them that for thirty-six hours they could remember nothing but its horror. But when the angel set them thinking, how often and how explicitly had Jesus spoken of His resurrection! He had intimated it, though at the time they did not understand it, when He spoke of the destroyed temple which He would rebuild in three days (John 2: 19). He had intimated it, obscurely again but certainly, when He replied to those who demanded a sign by referring them to the sign of Jonah the prophet (Matt. 16: 4). But later He did not speak in enigmas, but plainly. Over and over again He declared He would rise from the dead. He never foretold His death without coupling with it His assurance that He would rise from the dead (Luke 24: 46; Matt. 20: 19). What a prediction was that for a man to make of himself! To have foretold His own death would not have been a remarkable thing; but

that He would rise again in three days was another thing. "As He said." At last His disciples would have remembered that He had said it; and if He had not risen, the failure would have discredited everything else He had said. He staked everything upon His ability to make good the promise that He would rise again. And His rising not only vindicated that saying, but every saying of His to His disciples.

The Meaning Made Plain

I. *The Opened Sepulcher* (Verses 1, 2). — 1. In the end of the sabbath ["Now late on the sabbath day"], as it began to dawn toward the first day of the week. — The note of time here is not very clear. Technically the Hebrew Sabbath ended with sundown, Saturday. Soon after midnight, apparently, the women, laden with spices, started on their journey to the tomb. Our lesson, therefore, begins a little before the dawn of the day we now call Sunday. The cause for delay in embalming the body seems to have been the haste with which Jesus was buried, and that was caused by a desire to avoid breaking the Sabbath, which began at sundown on Friday evening, not long after the time when His death was made certain by the rough experiment of the Roman centurion. *Mary Magdalene* — probably meaning "Mary of Magdala," which was a town on the western shore of the Sea of Galilee. It has been assumed by many that this Mary was the "woman who was a sinner" mentioned in Luke 7: 36-50; but all we know certainly about her, besides this event, is that out of her Jesus had cast seven devils. (See Mark 16: 9 and John 20.) She was "evidently the heroine among the woman followers of Jesus." *The other Mary* — probably the mother of James the Less and of Joseph who seems to have been closely related to Mary the mother of Jesus. (Mary was a very common name among the Jews.) At least two other women came with these two. To see the sepulcher. — Not until they were almost there do they seem to have remembered that a heavy stone lay before the door, and as they approached they saw that this stone was gone (Mark 16: 3).

2. Only Matthew records the particulars of this and the following two verses. Behold, there was a great earthquake. — It had just occurred. We are to think of frightened guardsmen running from the tomb just when the women were approaching it. The ["an"] angel of the Lord descended from heaven, and came and rolled back ["away"] the stone from the door [omit "from the door"], and sat upon it. — According to Luke and John there were two angels. The Roman empire had stamped the seal which shut the door; an angel of the Lord rolled it aside to sit on.

II. *The Angel and His Message* (Verses 3-6). — 3. His countenance ["appearance"] was like ["as"] lightning — in dazzling brilliance. His raiment white as snow. Orientals seldom see snow close at hand; "white as snow," in biblical phraseology, means like snow in sunlight on some distant mountain-peak.

4. And for fear of him the keepers ["watchers"] did shake ["quake"] and

became as dead men — nerveless as corpses. "Totally incapacitated for action by way of preventing what is assumed, though not directly stated, to have happened. The resurrection is not described."

5. And the angel answered and said unto the women. — He had not spoken to the keepers; only those whose spiritual natures are quickened can apprehend the spiritual. Fear not ye. — Fear nothing, neither Roman soldiers, nor angelic messengers. I know. — And his knowledge "gives a reason for the soothing tone of the address. The angel recognizes them as friends of the crucified." Ye seek Jesus, which was ["who hath been"] crucified. — Ye seek a dead body.

6. He is not here; for he is risen, ["even"] as he said — a beautifully simple statement of the most extraordinary occurrence of all time. (See Matt. 16: 21; 17: 22, 23; 20: 17-19.) Come, see the place where the Lord lay. — If, as has been conjectured, the sepulchre consisted of two rooms, an outer and an inner, between which stood the stone, the women were already in the outer room, and, looking within at the invitation of the angel, they saw the linen clothes and the napkin which had been fastened around the body (Luke 24: 12; John 20: 6, 7).

III. *The Disciples' Errand* (Verses 7, 8). — 7. And go quickly, and tell his disciples. — Mark adds the touching words, "and Peter." Omit that. He is risen from the dead; and, behold ["and lo"], he goeth before you into Galilee; there shall ye see him. — This was in accordance with the promise of Jesus, made on the night before His crucifixion (Matt. 26: 32). His great official meeting with His disciples, to be witnessed by more than five hundred people (1 Cor. 15: 6), was to be in the beloved province of the north. Lo, I have told you. — Watch, and see.

8. And they departed quickly from the sepulcher ["tomb"] with fear and great joy. — "This presence of apparently opposite emotions is true to human nature. All powerful tides of gladness cause nervous thrills that feel like fear and trembling. Compare Isa. 60: 5; Phil. 2: 12" (Plummer). In their eagerness to tell the disciples they ran.

IV. *The Risen Lord* (Verses 9, 10). — 9. As they went to tell his disciples is omitted from the Revision. Behold, Jesus met them — "another surprise!" This was our Lord's second appearance, a few minutes after He had spoken to Mary Magdalene. All hail — literally, "Rejoice." They came and held him by the feet ["took hold of his feet"], and worshiped him — to assure themselves of the reality of His appearance, and to express their joy, love, and homage.

10. Said — "saith." Be not afraid ["Fear not"]; go tell my brethren that they go ["depart"] into Galilee, and there shall they see me. — It is a pleasant, but baseless fancy that the meeting in Galilee took place on the Mountain of the Sermon. Observe that our Lord's message is a duplication of the angel's message, only that He is able, as the angel could not, to call the disciples "brethren."

V. *The Lie that Failed to Deceive* (Verses 11-15). — 11. Now when ["while"]

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re going. — It would take perhaps fifteen minutes for these women to reach the "upper room" where the disciples foregathered, and about as long for the watch ["the guard"] to reach the headquarters of the chief priests. The one party started apparently very soon after the other, so that both were running with the strange news at one time. The shamefaced soldiers showed ["told"] unto the chief priests all the things that were done ["that were come to pass"]. — They told their story, doubtless, in their own defence.

12. When they were assembled with the elders. — This was apparently a session of the Sanhedrin. Had taken counsel — had had a discussion. They gave large ["much"] money unto the soldiers — as a bribe.

13, 14. Say ye. — This does not mean, make a formal report, but start a rumor. His disciples came by night, and stole him away while we slept. And if this come to the governor's ears [margin, "come to a hearing before the governor"], we will persuade him, and secure you ["rid you of care"]. — This falsehood, originated by the high priests, assumes that soon it will be publicly known that the body of Jesus is missing; it seems also to assume that the priests had no thought that the living Jesus might publicly appear. The ordinary penalty for sleeping while on guard was death, and discipline in the Roman army was rigorous. Probably the most effective persuasive for governor as for private soldier was money.

15. So they took the money, and did as they were taught — and so originated a story that was current when this gospel was written. This saying is commonly reported among the Jews until this day ["this saying was spread abroad among the Jews, and continueth until this day"].



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— Note that the story never had currency among the Gentiles. It would not harmonize either with their prejudices or their knowledge of events.

Nails for the Teacher's Hammer

1. The angel did not roll away the stone before but after Jesus had come out of the sepulchre. It was not that Jesus might come out, but that the disciples might look in and see that He was not there. Jesus required no help of angel for deliverance from the grave. The body with which He rose was not restrained by material barriers. He passed through closed doors. He came out of His grave clothes and left them whorled as they were about His body. The soldiers did not see Him as He passed.

2. The disciples needed the testimony of the angel for the strengthening of their faith. His appearance was not superfluous. If they had merely found the sepulchre empty, their dismay and grief would have been intensified. They needed to be assured that Jesus had been raised from the dead according to His own word, and impressed with the supernatural character of the event. The angel announcing the resurrection prepared them for the appearance of Jesus himself. It was for the disciples' sake, therefore, that the angel came.

3. The resurrection of Jesus was the supreme proof of His divinity. The rulers at His crucifixion had mockingly said: "If Thou be the Son of God, save Thyself and come down from the cross." They would not have accepted Him even if He had done that. But He was to do a greater thing than to escape from the cross. He let the work of the cross be completed. He died and was buried, and then He came forth from the sepulchre. That was the crowning miracle of attestation to the fact that He was the Son of God. If the resurrection had not taken place, all the miracles He performed during His life would shortly have been forgotten.

4. Jesus planned that His first meeting with His disciples after His resurrection should be in Galilee. "Behold, He goeth before you into Galilee; there shall ye see Him" (verse 7). "Go tell My brethren that they go into Galilee, and there shall they see Me" (verse 10). This was according to His promise before His death. "But after I am risen again, I will go before you into Galilee" (Matt. 26:32). The disciples had either forgotten or neglected these words. Because of their forgetfulness or neglect Jesus tarried, and appeared to them several times at Jerusalem. But His appearances at Jerusalem were only preparatory for the formal and official meeting in Galilee. It is significant that Matthew makes no reference to any appearance of Jesus to His disciples in Jerusalem, but says: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them" (Matt. 28:16). But they did not do that, as they should, at once on Jesus' death. This accounts for the fact that when He first appeared to them together He upbraided them for their unbelief (Mark 16:14).

5. We have stronger reasons for believing in the reality of Christ's resurrection than His disciples had. At first thought this does not seem true. We have no angel witness, no visible appearance of the Lord in our midst; but we have the testimony of those who were eyewitnesses, who were so certain of the truth of the resurrection that they were transformed from despondency to unconquerable hope and courage. They put their lives at stake on the truth of Christ's rising from the dead, and died in support of their testimony. But beyond that we have the evidence of the power of a living Christ in the world. Christianity as a vital conquering power is a standing testimony to a risen Christ. And every Christian life also witnesses to it. The spiritual resurrection of the soul from the death of sin is but the power of His resurrection. If Christ were not risen we would yet be in our sins (1 Cor. 15:17).

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EPWORTH LEAGUE PAGE

Edited by Rev. George Francis Durgin

"THERE is pride of face, there is pride of place, there is pride of race, and there may be pride of grace." — *Gipsy Smith.*

One of the most striking and, at the same time, one of the most encouraging facts in the recent great revival meeting in Boston was the large number of young people, especially young men, who decided for the Christian life.

The president of the Boston Christian Endeavor Union, Rev. A. A. Stockdale, of Berkeley Temple, has issued a letter to all Endeavor presidents in the Union, asking them and their societies to make immediate and earnest effort to carefully and earnestly follow up the work of the Gipsy Smith meetings. He asks: "Will you not get in vital touch with your pastor, at once, and find out from him how your society, under your leadership and his, can best carry forward the evangelistic spirit and care for the results of the great meetings?" We commend this appeal and exhortation to the Leagues of Greater Boston. As Mr. Stockdale further says: "Your pastor will no doubt greatly appreciate this move on your part, and you will be a leader of the young people indeed." This is an unusually splendid opportunity.

Mr. R. S. Douglass, of Brookline, teacher in the Deaconess Training School, has published a little pamphlet on "The Journeys of Jesus, with Accompanying Events," which would be very helpful to young people in their Bible study classes and to Sunday-school teachers, in getting a clear view of the story of His three wonderful years.

Reception to Foreigners

The Allston League held the first of a well-planned series of receptions to foreigners, on Wednesday evening, Nov. 21, when about 15 Italians from Allston, Brighton, and Boston proper were present and were received by some forty members of the local chapter. An informal reception was followed by music, speeches, and refreshments. The pastor, Rev. J. Frank Chase, welcomed the visitors, and Rev. Salvatore Musso, pastor of the Italian Methodist Episcopal Church in Boston, responded for his people in both Italian and English. Among the songs furnished by the visitors were some by Mrs. Lester Ballou. When Mr. Musso was asked, "How is it that four of the Italians present are Roman Catholics? Is it not against their principles to go to a Protestant church?" he answered: "Oh, yes, but they go thus just the same as some Methodists go to the theatre." An inter-

est was aroused in the entertaining League to visit these others in their own church. The next of this series will be a reception to the Chinese in December, to be followed by receptions to Finns, Swedes, and Portuguese.

Literary and Social Department

DEAR FELLOW-WORKERS: Perhaps no department of the League calls for more thoughtful and prayerful consideration than does the one in which we are directly interested. As an organization we have a magnificent machine. Each department, a part of the great whole, is working toward the one great and only purpose of the Epworth League—that of seeking and saving the young people of our church for use in our church. How can we, as fourth vice-presidents, help toward this end, that we may have many symmetrical Epworthians as the result of all the League effort?

The fourth vice-president has no slight responsibility resting upon him. In order to be successful in this department it is essential that he be a thorough Epworth Leaguer, consecrated with a warm, enthusiastic, original, and tactful Christian experience. As a thorough Christian he will see that the fourth and the first departments clasp hands about the circle of God's love.

On the intellectual side the Epworth League embraces a knowledge of the Bible, an understanding of our church and its system, and a loyal fidelity to its system, and loyal fidelity to its polity; a knowledge of literature and the world at large is essential. In the social life it embraces earnest Christian fellowship based on the laws of Christ who went about among His fellowmen, the highest type of sociability. Some members of the League and of the church are attracted to a literary and social evening, but not to the prayer-meeting. If our meetings are conducted in the right manner and in the right spirit, these people will be attracted, and soon will become interested in that part of the work. That becomes a stepping-stone for the better things, and the discreet, patient, courageous fourth vice-president may lead directly to the religious interest and experience.

There is one evil that every League should guard against, and that is the tendency to make the sociable a money-making occasion and device. A free social is the ideal, and will be more popular. Some of our Leagues have set apart the monthly meeting evening as distinctively a social function, arranging their business for other times or to be done by the cabinet. A distinct course in reading, either in Bible study, missions, church history, or general literature, is followed. The ideal is an evening, or a series of evenings, so arranged that the literary and social parts of this department are brought together. To be truly successful one must grow in brain and heart, adding increased intelligence and consecrated earnestness with new experience and opportunity for service.

MARGARET A. NICHOLS,
Fourth Vice-President.

The Prayer-meeting — Sunday, Dec. 16

Missions — A World-wide Responsibility. Luke 24: 45-47; Luke 2: 30-32; Rev. 5: 9; Luke 24: 48; Acts 1: 8; Acts 10: 9-20.

The responsibility of the church for world-wide evangelization is based upon the evident purpose of Christ himself. These Scripture references — a few of many — prove this conclusively. John, the apostle, understood Him. The other apostles show by their subsequent labors that they learned thus to know His mission. Moreover, the spiritual leaders of the church in all ages must have so understood Him,

or we, today, separated from the Jew in race and from Jerusalem in distance, would not have the Gospel "witnessed" to us. We become, then, false interpreters if we leave out this emphasis in His message. Not only are we vain and selfish in our conceit, but, as a Chinese once said to Robert Stuart, we are guilty of breaking the eighth commandment if we claim for ourselves that priceless treasure which was destined for all men. We are disobedient to Christ and untrue to the memory of those who sailed the seas and crossed the mountains that our fathers might have the Gospel preached to them.

Our responsibility is world-wide because we have the supply for a world-wide need. The unanimous testimony of the thousands of missionaries scattered throughout the world to the idolatry, superstition, degradation and corruption of the nations without Christ is to be accepted. The study of non-Christian faiths has removed prejudices and given a higher place than formerly to many of their great teachers, but at the same time has exalted the Christian religion as an evangel needed by all nations. That well-known, sympathetic student of these religions, Dr. Charles Cuthbert Hall, writes: "They have their heroes and their saints, their prophets and their sages, but they have no one to take the place of Jesus Christ, the Saviour of the world."

This need is emphasized by the universal response in moral advancement shown wherever the Gospel has been made known. Ten cents sent to the Mission Rooms, 150 Fifth Avenue, New York city, will secure a booklet entitled, "What Difference does it Make?" Here is expert testimony from every land to the fitting efficacy of the Christian faith. Once, Mr. Darwin protested to a friend that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race. After many years he wrote to this same friend that the recent account of the mission had shown such good results that the enclosed check was to be forwarded to the society. Certainly the Christian disciple is not to be outdone by an agnostic.

Our responsibility is world-wide because the church has sufficient resources for the task. The railroad, steamer, telegraph, and modern exploration provides a way to every man — yes, makes the church neighbor to every man. John R. Mott tells us of an estimate that one in every twenty of the professing Christian students in the colleges of the United States, Canada, and Australia for a period of twenty years would furnish missionaries enough for the evangelization of the world in this generation. Bishop Thoburn says that the financial problem of missions would be solved if the Protestant churches averaged yearly the sum of one dollar a member. Surely in these days when the example of the pouring out of men and treasure for British rule in South Africa is fresh in memory, such a trivial number of men and amount of money seems possible to the church for the extension of Christ's kingdom. This is a call for even less than was expended in the enlistment of men or the use of money for the rescue of Cuba from the cruel rule of the Spaniards. The church ought certainly to do as much for bringing the world under the beneficent rule of the Christ. "Love never faileth." Christ's has not. Ours must not.

"Christ for the world we sing,
The world to Christ we bring,
With loving zeal."

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We think you understand that we do not sell our musical instruments through piano dealers or agents, but that we sell them all to homes and churches *direct from our factory and at the factory price.*

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Now, it is easy for us to make fine pianos, and it is easy to sell them, too, when we know who are wanting to

buy, and to whom we ought to send our catalog.

It is still easier for us to sell an Epworth piano after we get a nice one in some home where we can refer to it as a sample of our work.

The Epworth is so beautiful in design and so sweet in tone that it sells itself—all it needs is an introduction to the prospective buyer.

There are people in every community who are thinking of buying pianos, but who, for both security and economy, prefer not to deal with middlemen, agents, dealers or supply houses.

These people would be glad to see an Epworth in the home of some neighbor and to learn from him about the satisfaction and the saving of dealing direct with us, the makers.

Now, here is where you can help us and we can help you.

We can help you by giving you a special reduction on a fine Sample Epworth Piano for your home and to which we can refer prospective buyers.

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Now, if you would like to know what we are willing to do for you on a fine Epworth piano as a sample of our work, *fill out the coupon at bottom of this page* and send it to us at once.

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OUR BOOK TABLE

My Pilgrimage to the Wise Men of the East. By Moncure Daniel Conway. Houghton, Mifflin & Co.: Boston. Price, \$3, net.

This narrative of Eastern travel (pursued in 1883) bristles on almost every page with slurs at the evangelical faith, which the true believer must keenly resent. It begins with an extended eulogy on Robert G. Ingersoll, a thoroughly kindred spirit, whom Mr. Conway took special pains to visit and honor. It closes with a lengthy chapter called "Seeking the Beloved," which has nothing to do with the travels, except that, as he says, "it partly grew out of my Oriental pilgrimage." The spirit in which it treats the Scriptures and the Saviour is very painful to those who reverence these. Without quoting the more objectionable, we give a sentence or two to show the position occupied by this pretentious "free-thinker": "In my belief Jesus was, as Paul says, a rich man, who by devoting himself to a public career became sufficiently poor to accept the pecuniary support of certain persons of rank." "Stop the sacrifices. Cease to immolate one-seventh of human time to the Sabbath idol. Unbind those hearts fettered on the marriage altar by chains forged out of antiquated notions of divorce. . . . Sweep all these sacrificial savageries out of good hearts and healthy minds." The book is a fitting sequel to the Autobiography recently published, and purchasers of the latter will be interested still further to trace the workings, religious and otherwise, of this mind which has departed so very far from its early Methodist faith. The travels were mainly through Australia, Ceylon, and India, and many conversations are given with Buddhists, Brahmans, Parsees, Moslems, and others. Christian missionaries, of course, get very shabby treatment. "It is a satisfaction," he says, "to realize the extent to which the literalism of missionaries prevents their doing much real harm." So far as they do anything at all it is "harm" in his eyes. George Müller's work at Bristol he calls a "pious fraud" and an "impoture," as "all intelligent people well know."

Certain Delightful English Towns. With Glimpses of the Pleasant Country Between. By W. D. Howells. Harper & Brothers: New York. Price, \$3, net.

The towns visited are Plymouth, Exeter, Bath, Wells, Bristol, Southampton, London, Folkestone, Canterbury, Oxford, Chester, Malvern, Shrewsbury, Worcester, Hereford and Northampton. The illustrations, fifty in number, are a great addition. Everywhere the author proves himself the best of traveling companions, catching the spirit and dominating tone of each locality, and regaling the reader with the little adventures and encounters along the roads. It is a great privilege to see England through such eyes and in such company.

Missionary Addresses. By Bishop Charles H. Fowler. Jennings & Graham: Cincinnati. Price, \$1.

The first in a series of four volumes by this distinguished preacher, the other three to follow soon. These addresses cover a period of exactly forty years, the first having been delivered in 1863, in Chicago; the last of the eight, in 1903, in Philadelphia. The growth both of the preacher and of the cause can somewhat be measured by the contrast between the two productions. Bishop Fowler's well-known qualities and powers, rhetorical, oratorical, imaginative, intellectual, have full scope in these discourses; and nothing more need be said.

The Very Small Person. By Annie Hamilton Donnell, author of "Rebecca Mary." Harper & Brothers: New York. Price, \$1.25.

"Rebecca Mary" will be recalled as a novel and altogether charming volume of child life portrayed for older readers. Mrs. Donnell's new book is in a similar vein. It is a delightful series of odd little comedies and tragedies of childhood, quite beyond praise for their delicate art, and assured of the same wide appreciation with which "Rebecca Mary" was greeted. The

exquisite illustrations in black and tint, by Elizabeth Shippen Green, complete the attractiveness of the volume.

Elinor's College Career. By Julia A. Schwartz, author of "Vassar Studies." Little, Brown & Co.: Boston. Price, \$1.50.

This book has four parts, corresponding to the four years of the course. The story is of four girls and all that happened to them from start to finish in this extremely interesting period of their lives. The college is probably Vassar, but no names are mentioned. The dialogue is very lively, and what young ladies do and say under such interesting circumstances is here very frankly told to all the world that cares to know, as many, doubtless, will.

Chatterbox. Founded by J. Erskine Clarke. Dana Estes & Co.: Boston. Price, \$1.25.

For more than a quarter of a century this wonderful annual has greatly charmed the boys and girls. Its 400 double-columned pages are as useful and helpful and delightful as ever, crowded with good things. An excellent Christmas present for the young people.

The Light Keepers. By James Otis. E. P. Dutton & Co.: New York. Price, \$1.50.

A story of the United States Lighthouse Service by one who has already written on the life-savers. It is full of information concerning lighthouses, lightships, different kinds of buoys, and such things, yet has a pretty lively narrative of the doings in one particular station, Cary's Ledge, to make a very readable book, especially interesting to boys.

Black Partridge; or, The Fall of Fort Dearborn. By Col. H. R. Gordon. E. P. Dutton & Co.: New York. Price, \$1.50.

Inasmuch as "Black Partridge" was a very distinguished Pottawatomie chief, friendly to the whites, who received a medal from President Madison for his great services, and inasmuch as Fort Dearborn was the precursor of Chicago, this authentic account of its destruction at the beginning of the war of 1812 has no little importance. The book is largely composed of the adventures of two boys in those stirring times on the far Western frontier, and their triumphs over the Indians.

The Odyssey for Boys and Girls. Told from Homer by Rev. Alfred J. Church. The Macmillan Co.: New York. Price, \$1.50.

The type is large, and the colored illustrations (12 in number) are fine. The younger people will be delighted at these ancient stories, and even older folks, who have seen allusions to the Cyclops, the Sirens, and other such things, without knowing much about them, will be glad to have it all so clearly narrated.

Gray Mist. A Novel. By the author of "The Martyrdom of an Empress." Illustrated with water-color drawings by the author. Harper & Brothers: New York. Price, \$1.50, net.

The coast of Brittany is where the gray mist gathers, and many of the strange customs of the fisher-folk there are interwoven with the story. It is one where fierce and even murderous passion rudely plays, yet love, as intense, of sweetheart, wife, and mother, also casts its redeeming spell. An innocent error at the beginning, from good motives, leads to terribly disastrous consequences at the end. So the book stirs the hearts of its readers quite out of the common run of such productions, and sets them thinking as well.

Tales from Herodotus. By H. L. Havell. T. Y. Crowell & Co.: New York. Price, 60 cents.

In presenting a series of stories for children based upon the great authors, poets, and historians, the publishers of the "Children's Favorite Classics" are doing a real service. They are inculcating a taste for the highest and best, and giving an introductory knowledge of books which every child should know—and this without sacrifice of interest in the stories themselves. The present volume will make Herodotus a friend of many young people who otherwise would view him as a musty name, if, indeed, they heard of him at all. Yet the "Father of Historians" was a fine old story-teller,

as this little book bears witness. It was he who first told of Midas, the king whose touch turned everything to gold; of Croesus, the rich king who sought happiness; of the famous wars of the Persians against Greece, when Xerxes scourged the sea with whips, and brought so vast an army that they drank a river dry; and of how the little bands of Spartans and Greeks fought them and drove them back by land and sea, thus preserving the freedom of all Europe for ages to come.

The Friendly Year. Chosen and arranged from the works of Henry Van Dyke. By George Sidney Webster, D. D. Charles Scribner's Sons: New York. Price, \$1.25.

This excellent venture was first made in 1900, when already there was a goodly amount of material to select from; but since then eight other volumes have been issued by the gifted Professor, and so a revision of this book seemed called for. It will be warmly welcomed by many. The effort has been to bring out, in the extracts for each day, the dominant note of human friendliness and comradeship.

Why the Robin's Breast is Red. By Emma Gellibrand. F. H. Revell Co.: New York. Price, 75 cents, net.

A pretty little bird story about Mr. Bull Finch and Miss Jenny Wren, their loves and joys and sorrows. Jenny, deserted by her second husband, Robin, as well as by her first, dies of grief. Before her death the little white feather which Robin had given her before he went away on his travels, and which she always held to her breast, had somehow pierced through to her heart and been dyed crimson with her life-blood. This sad token was carried to Robin; he held it close to his own breast in bitter remorse.

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Most diseases start in the alimentary canal—stomach and bowels.

A great deal of our stomach and bowel troubles comes from eating too much starchy and greasy food.

The stomach does not digest any of the starchy food we eat—white bread, pastry, potatoes, oats, etc.—these things are digested in the small intestines, and if we eat too much, as most of us do, the organs that should digest this kind of food are overcome by excess of work, so that fermentation, indigestion, and a long train of ills result.

Too much fat also is hard to digest, and this is changed into acids, sour stomach, belching gas, and a bloated, heavy feeling.

In these conditions a change from indigestible foods to Grape-Nuts will work wonders in not only relieving the distress, but in building up a strong digestion, clear brain and steady nerves. A Washington woman writes:

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"I doctored for two years without any benefit. The doctor told me there was no cure for me. I could not eat anything without suffering severe pain in my back and sides, and I became discouraged.

"A friend recommended Grape-Nuts, and I began to use it. In less than two weeks I began to feel better, and inside of two months I was a well woman, and have been ever since.

"I can eat anything I wish with pleasure. We eat Grape-Nuts and cream for breakfast and are very fond of it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

for his cruel unfaithfulness, and thus not only his own breast became red, but those of his children that were afterwards born. This story is so much less to Robin's credit than the one usually told that we shall take the liberty of disbelieving it.

The Silver Crown. Another Book of Fables for Old and Young. By Laura E. Richards. Little, Brown & Co.: Boston. Price, \$1.25.

These delightful fables are forty-five in number, very brief, the book taking its name from the first. Old and young will enjoy them, and be benefited by their moral lessons.

The Beautiful Story of Doris and Julie. By Gertrude Smith. Harper & Brothers: New York. Price, \$1.30, net.

A beautifully illustrated children's book in very large type, on large pages, with wide margins. It tells about the first day at school, surprise parties, birthdays, and such things.

Seem-So's. By L. J. Bridgman. H. M. Caldwell Co.: Boston. Price, 75 cents.

Very amusing, ingenious, and diverting are these sketches in alternate red and black, with accompanying lines of rhyme. Both young and old will like to look them over and laugh at the curious resemblances.

With Mask and Mitt. By A. T. Dudley. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.25.

Fourth volume of the "Phillips-Exeter Series." As the title indicates, it deals mainly with baseball. Athletic science, rousing good fun, and wholesome character-building are well combined. Excellent pictures of American boarding-school life are given, and a thoroughly manly quality everywhere appears.

Stories from Scottish History. By Magdalen G. Edgar. T. Y. Crowell & Co.: New York. Price, 60 cents.

Another of the "Children's Favorite Classics." It is based upon Sir Walter Scott's "Tales of a Grandfather," greatly condensing that large volume, and containing a spirited series of narratives, running continuously from the struggle for freedom under Wallace and Bruce to the union of the crowns.

Stories from Dickens. By J. Walker McSpadden. T. Y. Crowell & Co.: New York. Price, 60 cents.

The contents include: The story of Oliver Twist; Smike and his teacher, which deals with those stirring events at Dotheboys Hall; Little Nell and her pathetic wanderings with her grandfather; Paul and Florence Dombey; Pip's own account of how he helped the convict, and what came of it; Little Dorrit's early life and escape from the debtor's prison; and David Copperfield's personal history from infancy to aspiring youth. The stories are largely in Dickens' own language, and are always faithful to his spirit.

Four Boys in the Yellowstone: How they Went, and What they Did. By Everett T. Tomlinson. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.50.

First volume of Our Own Land series. The excellence of Mr. Tomlinson's previous books is well known. He has now planned a series which shall acquaint our young people with the beauties and wonders of their own country, and he knows well how to do this by giving his

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characters a uniquely good time while acquiring the knowledge which comes from intelligent travel. Four boy friends, who chance to represent respectively the northern, southern, eastern, and western sections of our country, become fast friends at a preparatory school in New England, and are known among their mates as the "cardinals," the term of course being jokingly taken from their connection with the four points of the compass. The father of one is a prominent railway man and through him the vacation following the completion of their course at boarding school is made one well worth having.

Roberta and her Brothers. By Alice Ward Bailey. Little, Brown & Co.: Boston. Price, \$1.50.

A wholesome, natural story about a girl who is delightfully human, full of life, ambitious for her brothers more than herself, and eager to take a mother's place in their lives. She has home trials, a summer in the Adirondacks, a jolly baseball game in which her brother Will is the hero, and finally a chapter of college experience. The characters are genuine and original. The dedication is to the girls of the Amherst High School.

A Little Son of Sunshine. A Story for Boys and Girls. By Ellen Douglas Deland. Harper & Brothers: New York. Price, \$1.25.

Christopher, an orphan boy, happy-hearted and affectionate although a cripple, is taken to the country for the summer, where he meets Betty Hamilton, who, with her aunt, has come to board at the farm, with the benevolent couple who are disposed to adopt the winsome lad. The two children are soon up to all sorts of pranks. Their little escapades lead to some unusual results, among them the discovery of Christopher's parentage. He is found to be the grandson and heir of a wealthy man.

Great Riches. By Charles W. Eliot, LL. D. T. Y. Crowell & Co.: New York. Price, 75 cents.

An excellent address on the subject of wealth, wherein President Eliot notes the obligations as well as the powers of the moneyed class, and gives some excellent advice to all concerned.

The Happy Family. By George Hodges, Dean of the Episcopal Theological School, Cambridge. T. Y. Crowell & Co.: New York. Price, 75 cents.

The intensely practical nature of this book is seen by a glance at the sub-titles: "The Business of Being a Wife," "The Business of Being a Mother," and "The Business of Being a Father." The author's object is to discover the secrets of a happy home life and to set them forth plainly, so that he who runs may read. He has done it well, and those who take his advice will be wise and reap a great reward. Alas! how very few will do it.

The Piccolo. By Laura E. Richards. Dana Estes & Co.: Boston. Price, \$1.

A children's book, handsomely illustrated, with between forty and fifty sets of nonsense verses on all sorts of curious and funny themes such as "The Contumacious Trogladyte," "The Twoggle-Cum-Twig," "The Ki-Yoodle," "The Panhellenic Pelican," etc.

A Heart Garden. By J. R. Miller. T. Y. Crowell & Co.: New York. Price 65 cents, net.

The keynote and title of the book are found in its opening lines: "A good woman said: 'My heart is a little garden and God is planting flowers there.' Every heart should be a little garden, full of sweet and beautiful plants and flowers." As in the author's many other devotional books, which have had deservedly so wide a sale, apt illustrations, anecdotes, and verses abound, making the volume thoroughly enjoy-

able. Dr. Miller never indulges in theological controversy, never talks sectarianism, and never bothers with abstruse doctrinal problems. His utterances are for the every-day men and women who need help—and who get it through every message of his busy, fertile pen.

Success Nuggets. By Orison Swett Marden. T. Y. Crowell & Co.: New York. Price, 75 cents, net.

A little book of 80 pages, daintily printed in two colors, and crowded with sententious, wholesome counsel that young and old might adopt with profit. "Why They are Poor," "Why He was not Promoted," "If You would be Popular," "When is Success a Failure," are some of the many chapter headings.

Emerson's Representative Men. The Macmillan Co.: New York. Price, 25 cents.

The seven well-known lectures on this theme by the great thinker, edited, with notes and an introduction, by Philo Melvyn Buck, Jr., head of the department of English in the William McKinley High School, St. Louis, Mo. One of the publisher's series of pocket American classics, extremely convenient and amazingly cheap.

Daily Joy and Daily Peace. Chosen and arranged by Rose Porter. T. Y. Crowell & Co.: New York. Price, 50 cents.

A Scripture text, a poetical quotation, and a prose quotation, from standard authors, for every day in the year. A good work well done. It contains also twelve illustrations from famous paintings.

The Beauty of Kindness. By J. R. Miller.

Christmas Making. By J. R. Miller.

The Challenge of the Spirit. By Ellis A. Ford.

The Personality of God. By Lyman Abbott.

Does God Comfort? By One who has Greatly Needed to Know.

Five little volumes of the "What is Worth While Series," published by T. Y. Crowell & Co. at 30 cents net each. They have various values. The booklet by Dr. Abbott is his famous address at Appleton Chapel, Harvard, published a year ago. The anonymous author who writes of repeated sorrows finds abundant sunshine among the clouds, and in spite of great losses is able to bless God continually, "a happy old woman, old and blind and with many another limitation, facing the sunrise of the eternal morning." Ellis A. Ford is an assumed name, the author preferring to use it because he is relating an intimate personal experience. The keynote and tone of his message may be discerned from the following quotation: "Every hardship, every joy, every temptation is a challenge of the spirit, that the human soul may prove itself. The great chain of necessity wherewith we are bound has divine significance, and nothing happens which has not some service to perform in working out the sublime destiny of the human soul."

Dave Porter in the South Seas. By Edward Stratemeyer. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.25.

Mr. Stratemeyer's "Dave Porter Series," opening last year with "Dave Porter at Oak Hall," at once met with much success. There was presented a typical American boy, bright, plucky, and winsome, fond of sports and excelling in them, yet not unfaithful to work or study. He won his way from obscurity to prominence in a large preparatory school, but was always disturbed by a mystery concerning his parentage. A clew was suggested in the first volume which is now followed up in this second. A vacation is devoted to a voyage to the islands of the Pacific, in which strange sights are seen and many adventures met with.

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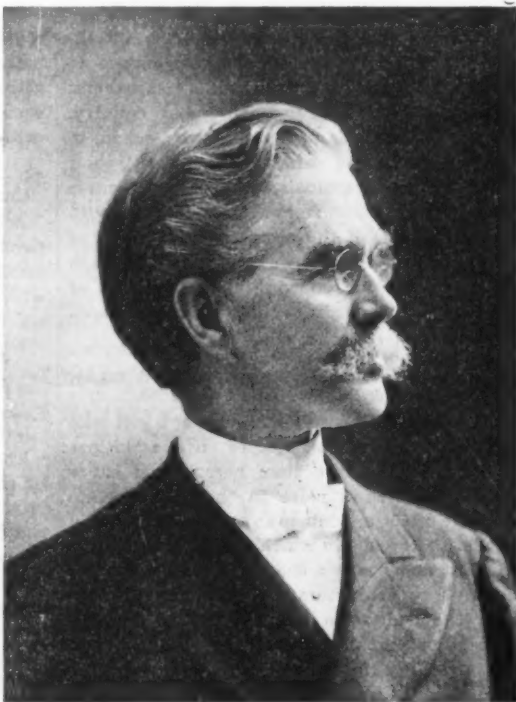
Reopening at Rochester, N. H.

The Methodist Episcopal Church at Rochester, N. H., having been closed for repairs and improvements, was reopened on Sunday, Nov. 11. Presiding Elder Sanderson, of Dover District, who was present to assist the pastor, Rev. L. R. Danforth, preached a pertinent and able sermon from Psalm 92: 12: "The righteous shall flourish like a palm-tree; he shall grow like a cedar in Lebanon." A congregation of 500 shared the pleasure and benefit of the hour.

The preceding Friday evening, the now very pleasing auditorium was filled with an eager company to listen to the new organ. The organ recital was of enhanced interest because of the efficient artistic service of the Windsor Quartet of Haverhill, Mass., consisting of Joseph Goodreault, N. L. Osgood, H. Wilfrid Zink, and F. A. Crowell. F. Percival Lewis, of Boston, presided at the organ, and showed himself a true artist while also exhibiting the excellence of the organ. The entire musical entertainment of the evening was genuinely enjoyed by the music lovers of the city. At the close the officary of the church unanimously accepted the organ. This instrument was built and installed by the Estey Organ Company, of Brattleboro, Vt. It has six stops in the great organ, 9 in the swell, and 2 in the pedal organ, also a full supply of couplers and mechanical accessories, and 902 pipes, of which 135 are decorated in a rich olive green with gold ornamentation. The casing is paneled cherry, finished as dark mahogany. In the centre the keyboard has place. Two banks of keys, with a row of stops above for the tubular pneumatic action, are now used by the Estey people in place of the draw stop action of the past. The cost of this fine organ was \$3,000. The city paper speaks of the voicing as remarkably sweet and pure, and adds that the organ "is undoubtedly unexcelled in this vicinity."

The church has been otherwise improved by a hardwood floor in the auditorium and vestibule, paint and varnish on the pews, fresh decoration of the walls, and a platform extending fully

across the end of the house, the organ occupying the centre. The pulpit platform is one step lower, and is movable on supplied trucks, so that it may easily be pushed back whenever desired, thus affording free access to a generous altar space and an unbroken altar rail for use of penitents in revival meetings or for communicants



REV. L. R. DANFORTH

when the holy communion is celebrated. In the corner between the organ and the movable platforms are steps by which either platform may be reached. Surely this platform arrangement has points of value. For the preaching service the pulpit is nearer the hearers than is usual. At all other times a full space at the altar is assured. This is an advantage wherever there is a large membership.

Many electric lights have been added, and the whole house can now be illumined by the cur

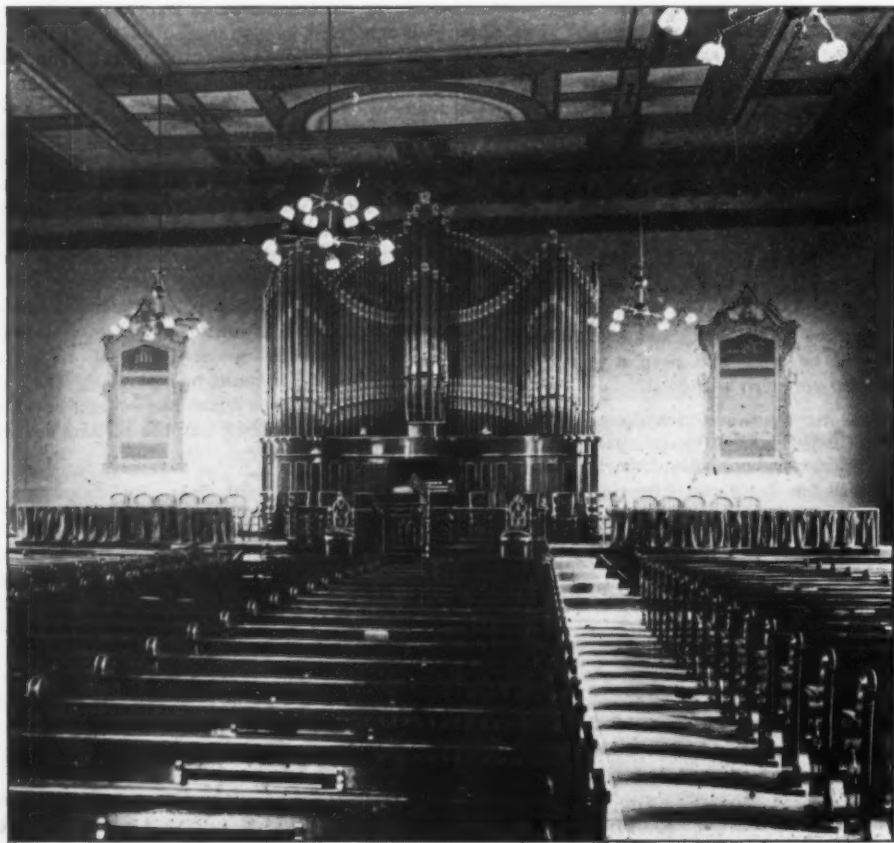
rent. Platforms and aisles have been carpeted, and the entire interior so improved and beautified that the church at Rochester has now one of the best properties of the district or Conference. Thus, at least, the pastor, who has watched all this advance movement with keen interest, is inclined to think and say. The efficient committee in charge of these great improvements consisted of Messrs. Charles E. Clark, John Young and Elmer E. Hall. Construction work was in charge of Mr. Richard Davis, and was well done. The finishing of hardwood floors and pews was by Mr. Joseph Hanson, painter; and the decoration of walls by John Gannon, of Boston—his second service for this church, having decorated the same walls twenty years ago. His work is still fine. The present color scheme is reported as "a light brown, with casings around the windows and gold bands surrounding the large panels, and at either side of the organ tablets with scriptural quotations." Carpetings and cushions were furnished by Orrin Hooper's Sons Co., of Portland, Me. The exterior repairs were made by Mr. Andrew Wilson, of Lawrence. The cost of all these betterments of the edifice was \$2,500.

Of course all these bills for the improvements and the new organ have been promptly settled. Did not this church become "rich and increased in goods" recently by a bequest of some \$28,000? It is pleasant to record that this reopening was to be directly followed by a series of revival meetings, which, though union services, were to be held in the freshly fitted house of worship. The New England Conference evangelist, Rev. Dr. F. K. Stratton, had been secured as leader; the Advent, Free Baptist, and Congregational churches and the Salvation Army uniting with the Methodist Episcopal for this effort in evangelism in the city of Rochester. May the success be so positive and generous as to move this endowed church to continue to use its wealth in pushing the work in making evangelism aggressive throughout the vicinage and then through Dover District—yes, in all our Conference field!

O. C.

The Roman Catholics have a society whose aim is to promote reverence and to oppose the use of profane language. It is called the "Holy Name Society." Thirty thousand men belonging to it paraded in Newark and Jersey City one day recently.

HARVARD STADIUM ON WEDGWOOD.—One of the most attractive calendars in a valuable series. Among the calendars coming out for 1907 is the Wedgwood Tile Calendar, issued by the Jones, McDuffee & Stratton Company. For upwards of a score of years they have brought out a picture on one side of the tile some historical subject. In the series may be mentioned Faneuil Hall, Old North Church, Bunker Hill Monument, King's Chapel, the Old Elm, Cambridge, the Stephenson locomotive in contrast with the modern 97-ton of the twentieth century, the old Britannia Cunarder and the modern Etruria, etc. This year they present the Harvard Stadium, taken from data given them by McKim, Mead & White, giving dimensions and the exact seating capacity of 25,000, which is among the largest amphitheatres in the world, the one in Athens being double in size, the latter built of white marble, repaired within a few years, at a cost of over a million dollars. It being of white marble and so dazzling to the eyes, green and blue glasses are required by the visitors. On the reverse side of the tile is printed legibly a "Calendar for 1907."



INTERIOR OF ROCHESTER (N. H.) CHURCH



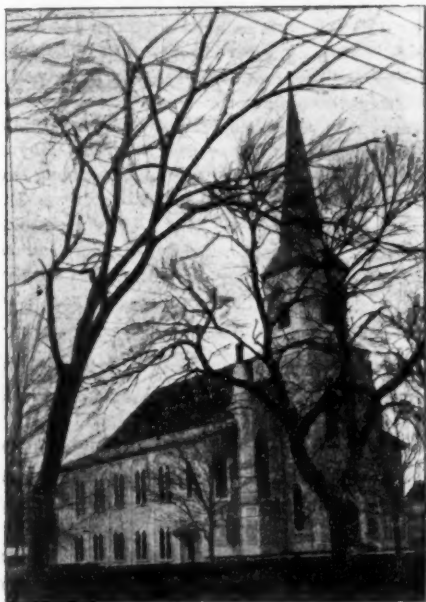
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Old Home Night at First Church, Taunton

This church has been making extensive improvements and repairs, in recognition of which an Old Home Night — an interesting and enjoyable occasion — was held, Nov. 23. Improvements and repairs have been made on the pipe organ; the roof shingled; painting on the outside and painting and decoration on the inside; the audience-room and vestry newly carpeted; electric lights placed in the audience-room; enlargement of ladies' room; and the kitchen furnished with cupboards and gas range and other conveniences. Two new furnaces have been installed in the furnace room, new walks made, fences built, and grading done. The cost is some \$4,500, three-fourths of which is paid and the balance provided for. The people are pleased with the success they have had in the work of renovation.

There was a large gathering in the church parlors, Friday evening, and some 285 sat down at the tables, of which there were twenty-four,



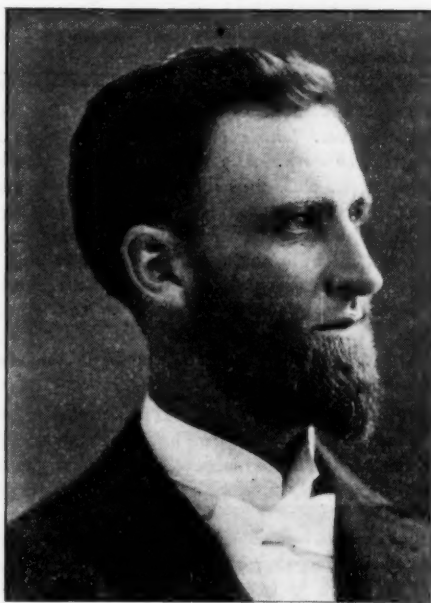
FIRST CHURCH, TAUNTON

presided over by ladies who served. The planning was excellent, and everything passed off satisfactorily and to the credit of those in charge.

After the banquet the people were invited to the audience-room, where an excellent program, consisting of speeches and music, was carried out, with 500 people present. Among the guests were former pastors and local clergymen. Rev. Dr. L. B. Bates, of Boston, Rev. J. F. Cooper, of Providence, Drs. George Hamlen and Rich, of Taunton, and Rev. J. S. Bridgford, of North Dighton, were present and took part in the exercises. After a very timely and cordial welcome by the pastor, Rev. C. Harley Smith, Mr. C. H. Lincoln, one of the official members of the

church, acted as toastmaster, calling on Rev. J. S. Bridgford, who spoke of North Dighton Church as a protégé of First Church. The pastor of Grace Church extended congratulations and greetings as the younger daughter, and wished the mother many years of increasing vigor. Rev. J. F. Cooper, a former pastor, gave an excellent address of encouragement and inspiration. Then Dr. L. B. Bates, of Boston, who was the pastor of this church thirty-seven years ago, gave an interesting account of his experience with the church. Ex-Governor Bates, son of Dr. L. B. Bates, was the last speaker of the evening. It was so near the time of his train he had but a few moments, but he had time to tell how he "pumped" the organ when a boy, and thought then, as he thinks now, that faithful work, whatever it might be, was demanded if success was achieved.

The history of the church was read by Mr. Barrows, of First Church, and a poem by Mrs. Lanta Wilson Smith (wife of the pastor) was read by Mrs. F. H. Bowers. Solos were rendered by Mrs. Grace Bonner Williams, Mrs.



REV. C. HARLEY SMITH

Shipper, of Providence, R. I., Louis B. Walker, and Mr. Murdock, of Taunton. It was an evening long to be remembered. The success of this strong and aggressive church is due to the good people and to the untiring energy of Rev. C. Harley Smith, the pastor, who has given his time and thought to the consummation of these extended and much-needed improvements.

J. A. L. R.

Words of Appreciation

I wish to express my most hearty appreciation of the excellent series of letters that are now being published in the HERALD from its very capable editor, Dr. Parkhurst, concerning his trip around the world. From the first they have been interesting and instructive. They give the reader such a plain view of things seen and described as to make them most impressive and real. The last letter (Nov. 28), concerning the trip across the Egyptian desert, of the land of ancient Goshen, the city of Cairo with its wonderful history, etc., is of the greatest interest to the Bible reader and student of history. Every letter has been replete with useful information concerning the scenes visited, and given in the most attractive manner. None should fail of reading these letters, young or old, and to the first they should be particularly valuable. The fine illustrations will assist to a more complete understanding of the subjects written upon. To the interested ones — and that should mean all — each letter will be looked forward to with expectation and perused with pleasure and profit. I hope the writer will be kept on his way and blessed in his work, and that the results of this



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visit will be of the greatest value to the readers of the HERALD.

I would also here say a good word for this most excellent religious and family paper. Its different departments are filled brimful each week with a wonderful variety of matter that is well adapted to the real needs of all. May the efforts of all who are contributing to the production of such good, healthy, religious literature be blessed in their work, spiritual and otherwise!

E. R. TOWLE.

Enosburg Falls, Vt.

India and Christian Opportunity

I plead for the privilege of making a final appeal to those pastors of churches in New England who have not taken the collection for the India Jubilee Fund. The opportunity for taking this collection will end with this calendar year. The contributions should all be in by or before Dec. 31, 1906.

As an ambassador of Christ no pastor should neglect this opportunity. We are members of a divine commission, whose duty it is to carry out the last will and testament of our King. All who desire the speedy evangelization of the Christless millions of India, all who yearn to be of some service to this land of "vast populations and colossal needs," all who wish to stand bravely and sympathetically by the missionary heroes who have loved, suffered and died in order that Christ might be enthroned in India's heart — all such earnest souls should avail themselves of the great privilege of presenting the cause of the India Jubilee, and affording the church the opportunity of giving as God has prospered her.

Please send all contributions to Dr. H. K. Carroll, 150 Fifth Ave., New York city.

E. M. TAYLOR, Field Sec. Eastern Division.

The Methodist Episcopal Church loses a legacy of real estate valued at \$500,000 by the failure of the benefactor, Mr. C. E. Schoelkoph, of Kansas City, to sign his will.

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THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

Athens Circuit.—The third year of the pastorate of Rev. L. G. March is making possible the ingathering of a precious fruitage. Since the last session of Conference he has baptized 18 persons here, including two infants and eight young children. The Sunday-school at Athens village is a union school, which three years ago had 40 members. Now, including Home Department and Cradle Roll, there are 180 members. When Mr. March was first appointed here the church membership was 22, and the salary \$300. There are now 61 members, and the salary is \$600 and parsonage. Rally Day was observed in the Sunday-school, and a special institute held. The annual fair by the Ladies' Aid Society was held Oct. 25 and 26. This circuit is in the extreme north of Rockland District—a good place to set the standard of victory.

Harmony.—At the beginning of the year this charge was supplied by a minister not a member of our church. Later he left, so that he might have greater liberty for evangelistic work, and Rev. L. G. March has consented to again preach here. Mr. March comes once in two weeks. He has baptized 7 persons and received 2 into full connection.

Southport.—Rev. A. P. Thompson continues to labor zealously for Christ and the church on this island charge. Since Conference \$250 have been secured and paid for plastering the new church. A large number of visitors spend their vacation here, so it is almost impossible for the regular workers to pay much attention to the services during the summer. However, all who did attend, whether resident or visitor, have received a blessing. Sermons and addresses were given during the summer by Rev. W. M. Cassidy, of Danvers, Dr. Hagerthy, of Cambridge, Dr. Fuller, of Binghamton, N. Y., Dr. McLaughlin, of Grand Rapids, Mich., Dr. Heath, Mrs. Henrietta Goldstein, of Boston, and G. E. Garrison, of East Orange, N. J. What a splendid thing it is to have a religion that can be taken with one on a summer vacation! With the fall months an increase in attendance is noted.

Dixmont.—Rev. C. E. Bugbee is serving as supply on this charge. Recently a baby boy came to bless the parsonage home. Mr. Bugbee has held some meetings at Plymouth.

Rockport.—The presiding elder was here, Oct. 9-11, and assisted the pastor, Rev. C. F. Smith, in special meetings. Three persons were converted. The spiritual interest continues good. New singing-books, "Songs of Faith and Hope," have been purchased for the vestry. The Epworth League has been reorganized, with F. C. Crone, secretary of the Y. M. C. A., as president. The League now takes charge of the Tuesday evening prayer-meeting. One dozen chairs have been purchased for the kindergarten class in the Sunday-school. Rally Day was observed, Oct. 7, with gratifying results.

Windsor Circuit.—The pastor of this circuit is showing wisdom in holding special services in the fall months instead of the winter. With the many preaching places of this large parish there is no difficulty in keeping busy. Four persons have been reclaimed for Christ, and the interest is deepening. Rev. J. N. Atwood is pastor.

Clinton and Benton.—The Sunday-school at Clinton had a successful Rally Day on Oct. 25. The cross and crown system has been introduced, and the attendance has increased. A Cradle Roll of ten names has been secured. Nearly enough money has been pledged to pay for the new pews so much needed. At Benton a good interest in spiritual things prevails, and all bills are paid to date. Those two facts are closely

related. Rev. J. B. Aldrich is happy among this people.

Vinalhaven.—One effort of the State Sunday-school convention and a visit from Mr. Lufkin, State worker, was to emphasize the statements made in public and private conversation by Rev. I. H. Lidstone, that the Sunday-school interests needed greater attention. Since Conference the membership of the school has doubled, and the end is not yet. The primary department of more than fifty members has been moved into the annex on the first floor. Foundations for future Christian usefulness are laid with the little children.

Dresden.—At a largely attended quarterly conference, Sept. 28, satisfactory reports were given. All bills are paid to date. Rev. J. T. Morelen, veteran of the cross, is treasurer, and he knows how to handle church finances. The Ladies' Aid Society at the Mills has paid all outstanding bills, including \$72 for painting the church, and has money on hand for a steel ceiling. The pastor's wife is president. At South Dresden the annual harvest dinner and supper were provided by the Ladies' Aid. Prayer-meetings are well sustained here. Rev. B. D. Hanscom is pastor.

Winslow's Mills.—This is a part of Waldoboro charge, but in some ways has an independent organization. The society is well equipped for aggressive work. All services are well attended. At a recent class-meeting 34 persons were present. A regular quarterly business meeting is held. The report of the treasurer, given Nov. 1, showed all bills paid to date, about \$10 paid on this year's benevolences, \$18 sent to the California sufferers, and \$60 on hand at the present time. This condition shows what people can do when they try. Rev. L. L. Harris is the energetic pastor.

Randolph and Chelsea.—The Sunday-schools at each part of this charge have recently secured a set of five large maps. The school at Chelsea is being greatly profited by having members give historical talks concerning the places shown on the maps. The Ladies' Aid at Randolph recently gave a successful harvest dinner and supper. The church is bereaved in the death of Mrs. Charles C. Peacock, for many years a faithful worker in the kingdom of our Lord. Rev. F. Ernest Smith has the work of the charge well in hand.

Friendship.—Rev. C. F. Butterfield and people united with the Baptist and Advent brethren for a series of evangelistic meetings. It was a season of refreshing and profit. There is no need for imported laborers when the people have a mind to work.

East Vassalboro.—Repairs on the vestry have been completed at an expense of \$110, all of which is paid. With steel ceiling, new plaster, paper and paint, quite a transformation has been made. The rededication of the church at North Vassalboro will be reported later. Rev. R. A. Colpitts is enjoying a very prosperous year.

District Association.—The fall meeting of the District Association was held at East Vassalboro, Nov. 4-7, and was considered by those present to be the best meeting of the kind held for several years past. A large number of representative lay members were present from other charges. The ministers in attendance for part or all of the session were Rev. Messrs. Phelan (presiding elder), Gray, Ross, Tranmer, Boynton, Baker, Gahan, Lidstone, March, Harris, Lockhart, Jonhonnott, Atwood, C. F. Smith, Colpitts, Purdy, Young, Aldrich, Cudworth, Powlesland, Plumer, and President White and Professor Roberts of Colby College. Circumstances seemed to make necessary the combining of President White's two addresses on "Preaching" into one. It was a splendid production. Too great praise cannot be given to Professor Roberts' address on "Public Reading of Hymns and Scripture." These gentlemen kindly gave their services without expense to the Association. The meeting Monday evening consisted of praise and devotional exercises followed by four ten-minute

essays on "The Kind of Minister for Present-day Demands." Mrs. Annie Mae Frost, of Pittsfield, read the first paper, and the others were by Rev. J. H. Gray, Mr. W. A. Vannah, of Winslow Mills, and Rev. J. M. Tranmer. A general discussion followed. Tuesday evening the subject was, "The Kind of Laymen for Present-day Demands." The first paper, written by Rev. A. E. Morris, was read by the secretary, the others were by Mr. W. R. Walter, of North Waldoboro, and Rev. W. C. Baker.

The topics for essays read at the morning meetings were: "Should the Preacher Consider the Financial Side of the Demand for his Service?" by Revs. L. L. Harris and A. J. Lockhart; "Our Children; Their Nurture and Culture," by Revs. C. H. Jonhonnott and J. N. Atwood; "What do Our Churches Most Need—Evangelists, Ministers or Consecration?" by Revs. I. H. Lidstone, C. F. Smith and C. A. Purdy; "Revival Methods: Old vs. New," Revs. J. B. Aldrich and W. A. Powlesland; "Personal Work in Evangelism," by Rev. S. O. Young. The papers were all well prepared, and the discussions that followed the reading were full and free. The laymen took an active part in the discussions. Tuesday afternoon Rev. E. H. Boynton was on the program to preach, but he turned the meeting into a memorial service for Mr. Emory Bragg, who had recently died, and who had been a strong friend and supporter when Mr. Boynton was pastor here twenty years ago. Strong evangelistic sermons were given by Revs. E. S. Gahan, I. H. Lidstone, L. G. March, and C. A. Plumer. A collection for Conference claimants was taken on Thursday evening and \$7 received. There was a good interest on the part of the

SCOFFERS

Often Make the Stanchest Converts

The man who scoffs at an idea or doctrine which he does not fully understand has at least the courage to show where he stands.

The gospel of Health has many converts who formerly laughed at the idea that coffee and tea, for example, ever hurt anyone. Upon looking into the matter seriously, often at the suggestion of a friend, such persons have found that Postum Food Coffee and a friend's advice have been their salvation.

"My sister was employed in an eastern city where she had to do calculating," writes an Oklahoma girl. "She suffered with headache until she was almost unfitted for duty.

"Her landlady persuaded her to quit coffee and use Postum, and in a few days she was entirely free from headache. She told her employer about it, and on trying it, he had the same experience.

"My father and I have both suffered much from nervous headache since I can remember, but we scoffed at the idea advanced by my sister, that coffee was the cause of our trouble.

"However, we quit coffee and began using Postum. Father has had but one headache now in four years, due to a severe cold, and I have lost my headaches and sour stomach, which I am now convinced came from coffee.

"A cup of good, hot Postum is satisfying to me when I do not care to eat a meal. Circumstances caused me to locate in a new country, and I feared I would not be able to get my favorite drink, Postum, but I was relieved to find that a full supply is kept here with a heavy demand for it." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

townspeople, and the attendance at all the afternoon and evening meetings practically filled the large church. The next meeting of the Association will be at Clinton, in June, 1907. Rev. R. A. Colpitts made a splendid host, and his people seemed to think it a privilege to make life pleasant for their guests.

A. E. MORRIS.

Bangor District

Danforth.—The second visit of the elder found Rev. J. A. Weed with the work well in hand. More than 200 calls had been made, nearly all in the scattered portions of the towns he serves. Many homes have been entered into which for many years no minister of the Gospel had come. The new work at Eaton is prospering. There are five Sunday-schools within the bounds of the charge. It speaks well for the good sense of the people that these three towns are served by one pastor. Some needed repairs have been made on the parsonage, and some are to be made at once on the church.

Vanceboro.—The repairs on the church are completed, making the church look like new; and an important part of this repair business is that all the bills are paid, and the people can enjoy the fresh new beauty without fearing that the debt will be troublesome. There are large congregations and a good Sunday-school. The severe rain prevented our going to Lambert. The few people there are loyal and do all they can, but are few.

Forest City.—The elder visited this little society once more. A few loyal souls keep the Sunday-school going. The organization was continued by the election of stewards and trustees. A good congregation greeted the elder.

Mattawamkeag.—The Sunday spent here was a delight, because good congregations and excellent listeners are a joy to any preacher. The day was a restful one, as there were only two sermons and one administration of the Lord's Supper. The debt on the church has all been subscribed, and will soon be paid. Special attention is being given to the work with the children. Pastor Taylor was called away to attend a funeral. Rev. J. H. Barker, a superannuated member of the Conference who lives here, has rarely an idle Sunday, and preaches the Gospel gladly whenever the opportunity offers.

Howland and Montague.—Rev. F. E. Baldwin and wife are now well settled in the parsonage and work of the charge. At Montague the debt is all subscribed and some needed repairs done. The Ladies' Aid at Howland is the largest ever, and good active work is being done.

Dover.—Sunday, Oct. 28, was observed as "quarterly meeting" Sunday, with love-feast and Lord's Supper. Love-feast, sermon, communion, and Sunday-school in the forenoon; Junior League in the afternoon, the pastor leading the Epworth League; and public service in the evening, made a full day, and this in the absence of the presiding elder. Recently 10 have joined the church in full and 3 on probation. The Junior League has an attendance nearly three times as large as formerly. In a recent item the statement is made that by a bequest of a member the church would receive \$500. The writer desires to make this correction; The gift came from a friend of the church who is not a member.

Alton.—This appointment now falls into the list of places without a pastor. Pastor Sawyer finds it necessary for the winter to go to care for his aged parents. This widely scattered field furnishes scant support, but is in great need of aggressive religious work.

East Corinth.—Three days were spent pleasantly and profitably in assisting the pastor at Corinth. Two young people took their stand

for Christ. A good interest prevails. Rev. C. W. Lowell is working hard and successfully. Much sickness prevails.

BRIGGS.

VERMONT CONFERENCE

Montpelier District

Montpelier.—The annual meeting and banquet of the Nehemiah Guild was held at the vestry of the church the evening of Nov. 22. The whole affair was arranged and carried to a most successful issue by the men of the church. Senator W. P. Dillingham was the guest of honor, and his most interesting talk on Alaska was highly appreciated. The Guild has been a great help to our work, and credit is due the pastor, Rev. W. B. Dukeshire, for instituting it and carrying it on.

Weston and Landgrove.—The "volunteer" for the vacant pastorate has already been accepted in the person of George M. Davis. The people are fortunate to be so soon and so well supplied. On a recent Sunday the elder supplied the pulpits. Good congregations were present, and a very helpful service was held at each point. A regular blizzard was encountered on the return trip in the afternoon. The following morning we passed through nineteen inches of snow which fell during the preceding twenty hours.

Proctorsville.—Rev. R. C. T. Mackenzie is on a three weeks' vacation to his former home in New Brunswick. During his absence Rev. F. A. Woodworth, of Ludlow, will preach on Sunday evenings.

Northfield.—Excellent reports continue to come from our work here. The barn at the parsonage is completed, and is in keeping with the rest of our property. There has been such de-

mand for carpenters it has been difficult to secure help, and the pastor has done much of the work with his own hands.

Wilder.—About 4 P. M., on Nov. 17, fire was discovered in a barn near the house used for a parsonage. The barn and two houses were burned, and while the house occupied by Rev. L. J. Morse was saved, it was thought prudent to remove all his household effects. Of course considerable damage was suffered, but Mr. Morse reports things in passable condition at this writing. Two young men were baptized and received into full connection, Sunday, Nov. 18.

Gaysville and Lympus.—A recent Sunday found the elder on this charge. He had looked forward to this visit, hoping to be able to reach Stony Brook, but, as in former cases, he was "let" this time also, and had to content himself with two services on the charge.

Perkinsville.—One young man was received on probation, Nov. 11, and two persons were received by letter, Nov. 18. This was a result, in part, of the special services held earlier in the year.

Personal.—On Saturday, Nov. 17, the funeral of Rev. W. A. Evans was held from his home in Randolph Centre. The service was in charge of the presiding elder, who was assisted by Rev. Messrs. Cooper, Moody, Bishop, and the pastor of the church, Rev. F. M. Baker. Music was furnished by singers from both churches. The interment was in the village cemetery.

South Royalton.—For two weeks special union services have been held in the village under the charge of Rev. M. A. Shaver. There has been a good degree of interest and several conversions. Just this kind of work is needed in many places. Dec. 5, Mr. Shaver will begin



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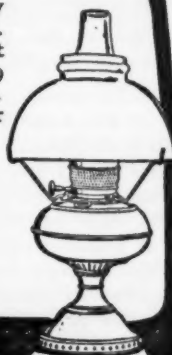
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a series of meetings with our church at Randolph Centre.

Bradford.—As we write, Rev. Ralph Gillam is engaged in holding a series of services with the people of Bradford. No details of the work are at hand.

Springfield.—Two men's suppers have been served at the vestry of our church. The supper is ready when the men come from the shops, and they are expected to come in their work clothes. This is counted a successful way of getting the men of the church in touch with each other and in some measure reaching the outsider.

Chelsea.—Since our former visit, Rev. L. N. Moody has received 11 on probation, 6 into full membership, and 2 by letter. The finances of the church are in better shape than usual, with some chance for improvement at one end. A present of about \$25 was made the pastor during the summer. Repairs on the village church have been begun and carried as far as possible before spring. The foundation wall has been relaid and the floor strengthened. In the spring new floor timbers will be put in and the property otherwise repaired. Mrs. Moody had not returned, but was staying with her parents in Barton and reported as gaining strength all the time.

Quechee.—Some time since, this charge reported its Seminary apportionment over subscribed, although less than half the people had been given a chance.

Pittsfield.—At the present writing special services are in progress here. Results will be reported later.

Bethel.—The home of our pastor at Bethel was made glad, Nov. 23, by the advent of a son called John Wesley Miller, Jr. This young man is the fifth in an unbroken line of Methodists from the days of John Wesley—William Milner, of Yorkshire, England, a local preacher during Mr. Wesley's later years; Marmaduke Miller, a pioneer class-leader in Canada, generous supporter of missions when missions were unpopular, and prime mover in the building of the present church structure at Roxham, Que.; George M. Miller, druggist and active member of our church at Bethel; J. Wesley Miller, preacher in charge at Bethel. This youngest scion of the house of Miller will be called John and is already dedicated to the service of God. May he be as useful in extending the kingdom as his forbears have been! W. M. N.

St. Johnsbury District

Barton.—At the third quarterly conference the resignation of Mr. J. B. Freeman as trustee of the "Stebbins Fund," after many years of service, was accepted, and P. L. Webster was elected to the position. The pastor, Rev. W. C. Johnson, took advantage of the presence of the presiding elder on Sunday and responded to an invitation to supply the pulpit of the Congregational Church in Westmore, whose pastor was temporarily unable to occupy it himself.

Glover.—The work is evidently going well on this charge under the continued supervision of Rev. A. W. Hewitt. The pastor had been engaged for a few days in looking after the interests of Montpelier Seminary endowment. The apportionment to the charge is \$75, and it was reported that \$144 had been raised already; but it was proposed to continue till at least double the apportionment had been secured. That is something like! Let others profit by the example. And, by the way, brethren, it is high time this was reported from all the charges of the district. We ought not to be much behind St. Albans District in securing these pledges.

Lunenburg.—A card, "written under great difficulties," has been received from Rev. C. W. Kelley, notice of whose accident at East Concord appeared in the "Personals" of the HERALD. He states that the leg was broken in two places, the bone splintered and started through the flesh,

Christmas China and Glass

Suggestive Items

We cannot undertake to enumerate, but suggest some of the many items to be found in the several departments which are specially adapted for **Holiday Gifts**.

In brief we invite attention to the several floors:

On the **Main Floor and Gallery** Jardinières, Umbrella and Cane Holders, Bedroom Sets, A D Coffee Sets, Russian Porcelain, Japanese Porcelain, Individual Breakfast Sets on Tray, Pudding Sets, Bouillons, etc.

New subjects of historical Plates from Wedgwood have been added to our series, 35 cents each.

Gifts for Children

Doulton China, with Artistic Paintings of Nursery Rhymes, Subjects and Motives; Plates, Mugs, Milk Tumblers, Bread and Milk Sets, Cups and Saucers, etc., costing from 50 cents to \$1.25.

Also from Minton—Child's Bedroom Toilet Sets, with Decorations of Kittens, Roses, Puppies, etc.

Plates and Bread and Milk Sets, with Kate Greenaway Subjects.

Holly Decorations in China, many items.

In the **Art Pottery Room** (3d floor) will be seen superb specimens of **China Table Ware**, the best products of Minton, Doulton, Copeland, Royal Worcester, Haviland.

In addition to items of table China are attractive specimens of ornamental pieces, also marble busts and figures, bronzes. Artistic paintings on porcelain of exquisite design.

Also on 3d floor, on the large round table, may be seen richly decorated plates and many remnants of China lots **marked down** one-third off to close. Genuine bargains.

On the 4th floor is an unexampled exhibit of **China and Crockery stock patterns**, including the best English, French, Austrian and American products, in **sets or parts of sets**, and always readily matched. The exhibit of odd and rare pitchers on the 4th floor, comprising 800 kinds, some with mottoes, will interest many.

Buyers choosing now can have purchases sent at dates required.

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while ankle and heel were terribly sprained. The inevitable result has been that our brother has suffered much pain, but he adds: "Our dear Saviour has helped me bear it." He will have the sympathy of many friends, and all will hope for the speediest possible recovery.

Danville.—The Ladies' Aid Society has purchased a good coal stove for the sitting-room of the parsonage and provided a half-dozen storm windows to help exclude the cold. They have also put running water into the church at an expense of about \$25. In answer to the question: "Are the church records properly kept?" the pastor, Rev. C. J. Brown, reported that he had found several parties residing in the place who had been received from probation to full membership under different pastorates, according to the record, yet their names had never been entered under the list of full members nor counted in the reports! Such carelessness is hardly excusable. The correction of this error will add somewhat to the numbers, besides which Mr. Brown has received 14 to full membership, 7 by letter and 7 from probation, since last Conference. Others will come as a result of the recent meetings. F. W. L.

NEW ENGLAND CONFERENCE

Boston District

Westboro.—By a serious blunder of the correspondent, the news from this church, printed two weeks ago, became mixed with notes concerning the church at Southville, and the membership of this thriving church was credited with only 27. There are 140 members here, making a good, strong, earnest, working church. Rev. H. G. Buckingham preaches and ministers to the people at Southville also, where the smaller society "is not surpassed for the devotion of its constituency." When any man cares for two separate charges and does the work with the fidelity and effectiveness that have always been characteristic of the work of this pastor, the reporter has no business to garble his news, and this reporter regrets the occurrence.

Dorchester, Mt. Bowdoin.—At the request of the pastor, Dr. George Alcott Phinney, Nov. 11 was observed as "Chrysanthemum Sunday." More than ten dozen of the beautiful flowers were placed about the altar. In spite of the storm a large congregation was present, and at the close of the service many church workers took the flowers to the homes of the aged and sick, with a card that bore the greetings of the church, and more than seventy-five shut-ins were gladdened that day by this thoughtful Christian courtesy. Dr. Phinney's pastorates are marked by just such active and helpful kindnesses for those who do not enjoy the regular ministries of the church.

Hyde Park.—Last Sunday, 36 persons were received into membership by the pastor, Rev. Alfred C. Skinner, including two converted Roman Catholics—12 by letter, 5 from probation, and 19 on probation.

Cambridge District

Newton Lower Falls.—A "Popular Entertainment Course" has been arranged, with the following excellent talent: Nov. 21, a grand concert, with talent from the New England Conservatory of Music. Dec. 5, Walter Eccles, the noted impersonator. Dec. 12, Dr. Franklin Hamilton in his fine lecture, "In the Land of the Mikado." Dec. 20, Pitt Parker, humorist. Jan. 2, a vocal and instrumental concert, with talent

from the Perkins Institution for the Blind. Rev. E. H. Thrasher is having a pleasant pastorate here.

Lowell, Collinsville Mission.—The tenth anniversary of this mission, which was organized by workers of the Worthen St. Church in the time of the pastorate of Dr. E. T. Curnick, was observed, Nov. 14. Rev. E. D. Lupien is pastor, and was assisted in this very happy event by Rev. Samuel Worth, a former pastor, Rev. E. P. Herrick, pastor of Worthen St., Robert Leggat, superintendent of the Sunday-school, and others. A musical program was rendered. The decorations were very pretty. This mission has a Sunday-school attendance of 40, and an evening congregation of 25, and good work is being done.

Leominster.—This church has learned the happy way of paying all current expenses when they become due. Last year it raised, in addition to its current expenses, a repair fund, and made sundry needed improvements on its church and parsonage property. Another repair fund offering has just been made. On Wednesday evening, Nov. 21, the people brought in about \$500, no one having been personally solicited. The evening was spent in a social way and in listening to an excellent address by Dr. C. A. Crane, of Boston. Thus the church property is being gradually put in good repair. The recent sermons on "Eddyism," by the pastor, Rev. O. W. Hutchinson, printed at the request of the people who heard them (Boutwell Press), are meeting with a wide sale outside of Leominster. G. F. D.

W. F. M. S.—The fairest day of November brought together a large delegation of workers from Boston District to enjoy the hospitality and the well-adapted arrangements of the Parkman St. Church, Dorchester. The devotional spirit of the whole occasion registered high-water mark, from the report of the district officers to that of the committee on resolutions. The "Parliament of Methods" had speakers with definite messages. Miss A. G. Gardner touched upon young people's work. Mrs. Lawrence, Mrs. O. W. Scott and Miss Bennett spoke, with prophetic earnestness, of the need of present preparation of our future workers. Miss Clara Cushman laid on each heart the burden of our widening work with its attendant financial responsibility. Gleanings from the Branch Annual by Miss Mary Brown, and from the General Executive by Mrs. A. P. Sharp, made very real the sayings and doings of each of those yearly gatherings. Miss Clara M. Organ, of India, gave descriptive pictures of the native character before and after the healing touch of Christ had been applied. Officers for the coming year are: President, Mrs. Dr. Anna Dorr Bryant; vice-president, Mrs. Charles Hildreth; recording secretary, Miss Carrie B. Steele; treasurer, Miss Mary Brown; secretary of literature, Miss Isabella Twombly. CARRIE B. STEELE, Rec. Sec.

W. F. M. S.—A cordial welcome was given by Rev. and Mrs. C. W. Blackett and the ladies of Robinson Church, Malden, to the district association of the W. F. M. S., held Nov. 20. Mrs. Thorndike, the president of the Lynn and Malden districts, occupied the chair. The devotional exercises of the morning were led by Mrs. George Mansfield. The corresponding secretary of Lynn district in her roll-call received responses from the auxiliaries at Gloucester, East Boston, Riverdale, Ipswich, Lynn (Boston St., Maple St., South St., and St. Paul's Churches), Newburyport, North Andover, Salem (Lafayette St.), Winthrop, and a new organization at Beverly. The corresponding secretary of Malden district elicited responses from those at Malden, Everett, Medford, Stoneham, Melrose, Maplewood, Faulkner, Ballardvale, East Saugus, Chelsea, Reading and Wakefield. In all these much creditable and some new and original methods were shown, which gave helpful suggestions and impetus to future effort. Miss Clara Cushman gave one of her bright reports upon the itinerary work, showing several pledges of \$100 each

towards the liquidation of the Branch debt. Miss Juliette Smith read a delightful letter from Miss Clementina Butler dated early in November at Cairo. She reminded us of the pledges towards the salary of the birthday missionaries—Miss Simester in China, and Miss Crowell in India.

The noontide devotions, led by Miss Smith, were made impressive by the earnest presentation of the Master's promise, "If ye abide in Me," etc., and the uplifting prayer which followed. After the luncheon Rev. Dr. C. W. Blackett again led devotions, and a quartet of ladies gave an inspiring song. Mrs. Sharp read a delightful review of the meeting of the General Executive Committee held at Omaha, in which Bishop Oldham, called the "Captain of the Flying Squadron of Methodism," seemed to speak again. The mention of the increase of \$67,514.16 over last year's receipts and the picture of the 38 missionaries present and of their work were among the striking points of this paper. Miss Clara M. Organ gave a clear and interesting address upon the work in India, with special features of her own experience at Shah-jehanpur. Miss Cushman's impromptu reply to a request for a motto for service during the coming year was that given at the late Haystack convention: "We can if we will" do this work; and this with the noon Scripture lesson was included in the resolution of thanks for this profitable day's sessions. C. A. R., Rec. Sec.

CHURCH REGISTER

W. F. M. S.—The regular monthly meeting of the New England Branch, W. F. M. S., will be held in the Committee Room, 36 Bromfield St., Wednesday, Dec. 12, at 10 A. M. The devotional service will be led by Miss Louise Manning Hodgkins.

MARY L. MANN, Rec. Sec.

VESPER SERVICES.—A series of ten oratorio vesper services will be given at St. Mark's Church, Brookline, beginning Sunday, Dec. 9, at 4.30, with Rossini's Stabat Mater. The church quartet will be assisted by Mrs. Jeannie C. Follett, Mrs. Bertha Cushing Child, Mr. James Armstrong, Dr. Geo. R. Clark, and others, with a chorus of selected voices. No tickets will be required after 4.25.

BOSTON PREACHERS' MEETING.—The symposium on "How to Conserve the Results of the Gipsy Smith Meetings" will be continued on Monday, Dec. 10. Rev. Dr. L. B. Bates will open the symposium, and an opportunity for all to participate will be given. Every Methodist preacher should endeavor to be present at this most important meeting.

WALTER HEALY, Sec.

NINETIETH ANNIVERSARY.—The 90th anniversary of the beginning of Methodism in Charlestown will be celebrated with a series of services at Trinity Church, commencing Sunday, Dec. 9, with a historical sermon by the pastor, Rev. A. M. Osgood. During the week services will be held, former pastors preaching. The series will conclude with a reunion and banquet on the afternoon and evening of Dec. 19.

NOTICE.—All organizations of men connected with Methodist churches or Sunday-schools are invited to send delegates to Columbus, Ohio, Dec. 11 to 13. The Broad Street Church, having invited the Brotherhood of St. Paul to hold its convention in that city, is making generous preparations. The list of speakers contains the names of Bishop J. F. Berry, Dr. C. B. Spencer, President J. W. Hancher, Dr. S. J. Herben, and many others. The Brotherhood of St. Paul maintains its place as the largest fraternity in a Protestant church. Its organ is the *Brotherhood Standard*, Detroit, Mich. Among the more recent new chapters of the Brotherhood of St. Paul are those at South Portland and Pine St. Church, Portland, Me. The Brotherhood of St. Paul now claims 40,000 members, and the new members this year will total more than 8,000.

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OBITUARIES

I said, "The bitterness of grief is gone,
Henceforward I will only think of her
As one too glad for selfish tears to stir —
A saint who touched and blessed me and passed
on;

My angel evermore to bend and take
My broken prayer to God for love's dear
sake.

"The bitterness of grief is passed," I said;
Then turned and saw about me everywhere
The dear, accustomed things her touch made
fair:

Her books, the little pillow for her head,
The pen her hand had dropped, the simple
song
She laughed in singing when a note went
wrong.

I said, "The bitterness of grief is fled,"
Knowing a new saint walks in Paradise
With peaceful heart and quiet in her eyes.

"And this at last shall comfort me," I said.
But oh, this song she sang, this book she
knew,

This little pillow — must I brave them too?

— THEODOSIA GARRISON, in *Harper's Bazar*.

Latham. — The church at Hope, R. I., is again bereaved, and the village has had a home bereft of its last member, in the death, on Oct. 15, 1906, of William H. Latham. On Aug. 23 his only grandson, little Rudolph Mason, went up from his grandfather's home to where "the streets of the city shall be full of boys and girls playing" in them. A week later, on Aug. 30, his wife, Anna D. Latham, was taken from the church militant to the church triumphant, where she rests from her abundant labors, while still her works do follow her, both here and there. Just six weeks from her burial her husband passed on to be with God and his wife and baby boy, to part no more forever from them.

Two daughters survive him — Mrs. Harry Mason, of Riverpoint, R. I., and Miss M. Ethel Latham, of Tenaflly, N. J. Both Mr. and Mrs. Latham were members of the church at Hope, and her hands and his purse were ever at the command and always in the service of their Lord.

Jones. — Mrs. Reliance Jones was born in Wauquoit, Mass., Sept. 6, 1815, and died in Attleboro, Mass., Oct. 27, 1906.

Between these two dates a long life of ninety-one useful years was lived. In 1834 she was united in marriage with Joshua Jones, of Falmouth, and for more than fifty years they walked together until, in 1888, she was called upon to part with her companion beloved. Three children were born of this union — Isaiah T. Jones, Mrs. Silas Young, and Mrs. George L. Sweet — all of whom she outlived.

In 1868 Mr. and Mrs. Jones moved to Sandwich, where they became members of the Methodist Episcopal Church. Mrs. Jones at her death being the oldest member. After the death of her son, in 1898, she removed to Attleboro, and became a member of the household of her only surviving daughter, Mrs. George L. Sweet, who, with devotion and tenderness, cared for her until there came a day, early in 1904, when Mrs. Jones found herself childless, for God had taken the daughter. When the writer of this obituary

took her hand in that sad hour, surrounded by her weeping loved ones, she said, with the calmness of a great trust: "The Lord is my strength." From that time until its end the son-in-law ministered to her with a devotion that never failed, and the last word she was heard to speak was his name, tenderly spoken in affectionate appreciation.

Mrs. Jones was an extraordinary woman. She was an old-time aristocrat, such as we seldom see in these days, and which we see only to admire. She was a woman of virility, self-reliance, and deep piety. She was interested in all that transpired, and read the reputable newspapers, welcoming the weekly coming of ZION'S HERALD, of which she was the second oldest subscriber, having taken it for sixty years. She was an inspiration to her pastors, and many a discouraged minister has left her presence with a song in his heart and a new joy in his soul.

Impressive in appearance, self-possessed in manner, she was felt in any assembly. But it was in the family circle that she was at her best. What a beautiful sight it was to see her in the midst of her "family," and to behold the manifest interest she had in them, the devoted love she bore them, and the legitimate pride that was hers concerning them. All that she gave them they returned with interest. Long journeys were taken to see her, and on her birthdays



THE LATE MRS. RELIANCE JONES

in her beautiful old age the grandchildren (nine in number) were with her or loving remembrances were sent.

In early October it was apparent that the end was approaching, and with the serenity of a triumphant faith she received the messenger who was to take her to her "eternal habitation."

On Monday, Oct. 29, a brief service was conducted at her home by Rev. J. Q. Adams, a former pastor, after which the body was taken to Sandwich, where, on Tuesday, Oct. 30, the funeral was held from the home of her grandchildren on Main St. The service was conducted by Rev. John Edward Blake, pastor of First Methodist Episcopal Church, Fall River, assisted by Rev. H. W. Brown, pastor of the Sandwich church. In beautiful Bay View cemetery in Sandwich she sleeps with her loved ones, while the waves of the bay sing her requiem, until she "shall come with songs and everlasting joy upon her head."

J. E. B.

House. — Mrs. Elizabeth Jane House, wife of Rev. D. C. House, was born in the town of Glastonbury, Conn., Jan. 4, 1843, and died at her home in East Glastonbury, Sunday morning, Oct. 21, 1906.

Mrs. House was converted in early life and united with the Methodist Episcopal Church in East Glastonbury, March 30, 1856. With the exception of the few years given to service in

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other fields where her husband was stationed as pastor, her thought and effort were centered in the interests of her home church. Her life was characterized by the faithfulness and loyalty of the true follower of the Master. Quiet and unassuming in manner, at the same time she was a most earnest laborer in the Lord's vineyard. For a long time she rendered splendid service in the choir, and for ten or more years was the efficient teacher of the primary department of the Sunday-school.

For several years Mrs. House struggled with dread disease, yet with fortitude and patience such as faith alone can inspire. Uncomplaining, sweet-spirited, she bore the burden of physical pain and suffering, awaiting the summons to the Homeland. To her, death was indeed a "joyful messenger of peace, whose kind hand opens to the weary pilgrim the gates of immortality, and lets the oppressed go free."

Mrs. House has left to walk in the wake of her saintly life a kind husband, a most devoted daughter, an aged mother, and one brother.

The funeral services were held at her home, her pastor, Rev. W. T. Carter, officiating.

W. T. C.

Shepherd. — Laura B. Shepherd was born, Nov. 4, 1862, in Twolick, Indiana Co., Pa., and died in a private hospital, Biddeford, Me., Sept. 7, 1906.

Laura was the daughter of Joseph and Catherine Shepherd, who were honored and beloved members of the Methodist Episcopal Church for more than a half century. At the age of fifteen years she chose "the better part," was baptized, and united with the Methodist Episcopal Church under the labors of Rev. J. P. Danks, of Indiana, Pa., and, consecrating herself fully to Christ, she devoted her life to faithful service in the church. Seventeen years ago she came to live in Saco, Me., and joined the School Street Church by letter. Later she removed to Haverhill, Mass., where she spent the most of the last ten years of her beautiful life.

Not demonstrative in her nature, yet firm in Christian faith, her life was such as is described by the sacred writer, "that shineth more and more unto the perfect day." She was one on whom was set the seal of God and of the Holy Spirit. Peace, sweet peace, was indelibly stamped on every line of her cheerful face. She was a woman of rare sympathy with all who were in trouble and in need of material assistance and comfort and spiritual counsel. She lived for others, and, following the Saviour, whom she loved with all her heart and soul, she went about doing good; and such was the character of her strong and sunny nature, the beauty and purity of her life, the richness and fullness of her religious experience, and the consistency of her godly conduct, that her presence was a benediction and her influence was felt for good, and those who knew her best loved her most.

During her last and somewhat protracted illness her sufferings, which were intense and heartrending, were borne with Christian patience, fortitude and resignation. Though she had much to live for, yet never a murmur escaped her lips. Her life and her end were peace.

She was one of nine sisters, two of whom now



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reside in Saco—Mrs. W. F. Linnell and Mrs. Charles E. Dean, whose ministries to the suffering one were tender, unremitting and faithful. All the sisters were converted and joined the church of their parents in their youth, and Laura was the first to break this strong and loving circle by her departure for the home above. They call her dead, yet her precious memory shall ever linger a fragrant and perpetual memorial of her goodness, usefulness and victorious faith. May her mantle abide upon the loved ones who mourn and who hope for a happy reunion on the resurrection morn!

WALTER CANHAM.

Bjarkman.—After sixteen months of suffering, most of the time as an invalid on her back, on Sept. 18, 1906, Mrs. Mary Alzina Bjarkman, daughter of Willard R. and Nellie A. Gillette, was released to the painlessness and bliss of the heavenly life. She was born in Greenfield, Mass., Jan. 19, 1882.

On Oct. 21, 1900, she was married to Mr. John Bjarkman. Two little ones blessed the union—Marjorie, aged four, and Stewart, aged nine months. She was a member of Trinity Church, Springfield.

The peculiar form of her disease, tubercular meningitis, made it necessary for her to lie for many weeks upon a stretcher; but this trying ordeal was borne with the utmost cheerfulness and patience. Instead of her affliction making her pessimistic and bitter, she acquired a depth of religious experience, a refinement of character, a love of prayer and of the Word, that were a constant source of mental remark and satisfaction to her friends. She did not want to die—who does?—but bore the inevitable with the utmost fortitude. She had “so much to live for,” she said; but in God’s providence she, though dead, yet speaketh. “They that sow in tears shall reap in joy.”

She is survived by her husband, the two little children, her father and mother, a brother, George Raymond Gillette, and her grandfather, Mr. C. F. Hunt.

Brief but fitting funeral services were conducted by her pastor, assisted by Rev. G. V. Daniels, and the burial was in the family lot in Greenfield, Sept. 21.

EUGENE M. ANTRIM.

Bailey.—On Aug. 22, 1906, a dark cloud of sorrow settled over the village of North Anson, Me., when Earland F. Bailey laid aside the mortal to put on immortality. Though his life had been a short one (lacking one month of being 31 years of age), his influence for good surpassed that of many a hoary-headed man of threescore years and ten. The Methodist Episcopal Church here has lost one of its strongest supporters. He was first in all its works. His stalwart form bore the brunt of battle; his pocketbook made up many a deficit. As a Sunday-school superintendent he had few equals, and to supply his place in that position is a great problem to the church. As president of the Epworth League he became a source of inspiration to its members, and his influence for good will be long felt in this village.

Earland F. Bailey was a son of Benjamin F. and Emma M. (Crafts) Bailey. He was born in Baileyville, Washington Co., Me., Sept. 22, 1875. When he was eleven years of age his parents moved to North Anson, where Earland attended the common schools and academy of said town. He graduated from the latter institution in the year 1896, and in the following spring took special work at the academy and taught school in the spring of 1897. During the fall months of that year he entered one of the best fitting schools of Massachusetts—Worcester Academy

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— where he became very popular and a leader in the religious life of the school. He was one of the contestants for the Dexter prize essay, but on account of ill health he was obliged to give up the work. In order to regain his health he engaged in an out-of-door occupation. In 1901 he entered the University of Maine and took a special course in chemistry, agriculture and dairying. In 1902 he became the superintendent of the Carrabassett Stock Farms, one of the largest general farming concerns in this State. Their extended dairies and other departments were built and equipped under his direction.

He was married, Oct. 11, 1905, to Annie M. Libby, of Unity, Me. She was a graduate of the Maine Central Institute and of the Bangor Training School for Nurses. Mrs. Bailey has become one of the most skillful of nurses, and when her husband was taken sick last May she brought to him all her skill, multiplied by her love, and through all the changing forms of the disease she watched as a ministering angel by his bedside. While some of the best specialists of Maine and Massachusetts were consulted, and the best medical skill of the town was employed, slowly but surely he wasted away. In the morning hours of Aug. 22 he laid aside the mortal to put on immortality. Psalms 116: 15.

C. H. YOUNG.

Young.—Andrew J. Young was born in Thomaston, Maine, Sept. 12, 1831, and died in the same place, July 16, 1906.

In this life of three-quarters of a century duration he not only learned, but taught by word and example, the blessedness of Christian service. On Jan. 23, 1854, Mr. Young was united in marriage with Miss Sarah B. Keith, and three years later this young couple were converted in the Baptist church of their native town and for twelve years remained faithful members of the same. Then a short residence in Montville, Me., found them members of the Free Baptist Church, that being the only church there. In 1873 they moved to Union, Me., and were received by Rev. G. G. Winslow into the Methodist Episcopal Church of that town. For thirty years Mr. Young worshiped and worked with this people, a large part of the time as an official member. In 1902 he returned to Thomaston, the place of his first and second birth.

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EAST GREENWICH, R. I.

He was soon elected district steward, and continued in that office until his death. Mr. Young was a firm believer in the “old-fashioned” religion, and nothing gave him greater delight than to be in a prayer or a class-meeting where there was “life.” He was a man of very positive opinions. He believed that Christianity was more than a name, and for many years has looked forward to “an abundant entrance into a home with Jesus.” Though the life-work of Mr. Young was that of farmer and blacksmith, yet he had special ability as a nurse, and many a sufferer has been made comfortable by his ministrations.

In 1861 he heeded the call for volunteers in defence of the nation, and served for about one year, when he was honorably discharged.

He has subscribed for ZION'S HERALD every year except one since he first united with the Methodist Episcopal Church.

There are left to mourn him, his wife, Mrs. Sarah B. Young, one daughter, Mrs. Lizzie E. Bartlett, and one granddaughter, Miss Alice M. Young, besides many other more distant relatives and a large circle of friends. M.

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Editorial

[Continued from page 1549]

woman. She leaves, beside her husband and children, a mother, Mrs. Wm. E. Hadley, and one sister, Mrs. George W. Rounds, of Terre Haute, Ind. The funeral service was attended at the parsonage, Saturday, at 2 P. M., in charge of Presiding Elder Leonard, her former pastor, assisted by Revs. Geo. R. Grose, Charles E. Tilton, Alonzo Sanderson, and Joseph M. Shepler. The interment was in Pine Grove Cemetery, Lynn.

— Miss Anna E. Hall, a graduate of the Normal department of Clark University and of the Boston Training School for Deaconesses, sailed from New York on the steamer "Lucania," Nov. 24, en route to Liberia. For the last five years she has been serving in the deaconess work in Atlanta, Ga. Miss Hall goes out as a new missionary of the Missionary Society of the Methodist Episcopal Church. Bishop I. B. Scott and Bishop C. S. Smith, of the African Methodist Episcopal Church, were on the same steamer.

— X. Y. Z., our Norwich District correspondent, writes: "The West Thompson church has been greatly afflicted in the death of the pastor, Rev. Amos N. Nichols, who passed to his reward, Nov. 11, from the home of his daughter, Mrs. W. H. Gardner, of West Haven, aged 70 years. Funeral services were held in the church in Stafford Springs on the following Thursday under the direction of Presiding Elder Bartholomew, who gave the address, and was assisted by Revs. Thomas Tyrie, W. F. Davis, F. W. Gray, J. O. Dodge, and J. E. Fischer. Mr. Nichols was a local preacher, and was on the first year of this pastorate. He had made one round of pastoral calls in his new field, and on Memorial Day he was taken sick at Stafford

Springs and never fully recovered his health. He was a good man, and now doubtless rests with God and the good."

— Rev. Dr. Wallace MacMullen will be the speaker at the Social Union on Monday evening next (Deaconess Night) instead of Rev. Dr. E. S. Tipple, as previously announced.

— Bishop Joseph C. Hartzell, Mrs. Hartzell, and the Bishop's secretary, Mr. C. F. Stoddard, of Muscatine, Iowa, sailed from New York on the steamer "Caronia," Dec. 1. After a week spent in England, they will sail from Southampton, Dec. 15, for the Madeira Islands, proceeding thence to Monrovia, Liberia. Bishop William Burt, who left New York by the steamship "Baltic," Nov. 21, will join the party at Southampton, and, with Bishops Hartzell and Scott, will visit the Africa missions.

— As we go to press, we learn, by telephone, of the sudden death, at his home in Springfield, of Rev. Joseph Scott, one of the veterans of the New England Conference, at the age of 79, lacking one month. For a few days Mr. Scott had been troubled with indigestion, but was about the house as usual, and did not seem seriously indisposed. But on Sunday evening at 9.30, as he was walking across the room, he sank to the floor and expired. The funeral service was set for Wednesday afternoon in Asbury Church. A suitable memoir of this good man will be furnished for a later issue.

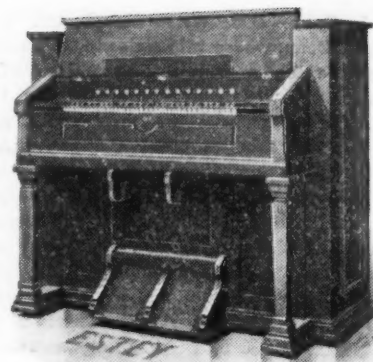
BRIEFLETS

The new administration building of the Methodist Episcopal Hospital, Brooklyn, N. Y., was dedicated on the 4th inst. with appropriate ceremonies.

The students of Northwestern University have subscribed up to date over \$800 for the support of Mr. John R. Denyes, the student missionary, who is opening a virgin field on the island of Java. The students are pledged to raise \$1,000 for Mr. Denyes, and it is expected that the subscription will soon amount to that sum.

The committee of the Laymen's Relief Legion have acquiesced in the recommendations of the Bishops, and will turn over to the California Methodist Relief Committee all the moneys and subscriptions remaining in their hands Jan. 2, 1907, unless objections are made prior to that date by the donors. The organized societies of the church have taken on the responsibilities imposed, and the whole church may now unite as one man in the performance of duty and the enjoyment of opportunity such as has never been surpassed in the history of any people.

From the *Christian Advocate* we learn further particulars concerning the gift of Dr. J. F. Goucher's residence to the Woman's College of Baltimore. In his letter to the trustees Dr. Goucher suggested that the building be used for administrative purposes unless the trustees should have a better use for it. In case it should be thought best to dispose of the building by



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sale or otherwise, the value of it is to be added to the permanent endowment of the college. The building thus deeded is built of Pompeian brick and modeled after an Italian castle. Its value, including what goes with it, is \$140,000.

The Wesley Brotherhood is rapidly growing. Over thirty new chapters have been organized since the last public report, including one in Liberia, and one "across the line" in the Settle Memorial Methodist Episcopal Church, South, Owensboro, Ky. The number of subscriptions to the organ of the Brotherhood—the *Layman's Quarterly*—has doubled since the middle of July. There are three Conference presidents of the Brotherhood in New England—Rev. J. F. Alvey, of Smyrna Mills, Me., representing the East Maine Conference; Rev. E. C. E. Dorion, of Plymouth, N. H., the New Hampshire Conference; and Rev. Dr. Franklin Hamilton, of this city, the New England Conference.

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